

*E * 15. 54*

**Consultation
ABOUT
RELIGION:**

OR,
**What RELIGION is
best to be Chosen.**

**WITH AN
APPENDIX**

**UPON THIS
QUESTION:**

*Whether every one may be Sa-
ved in his own Religion.*

Translated out of *Latin*, in which it was
Written by an Eminent Professor of
Divinity.

LONDON:
Printed in the Year, **MDCXCIII.**

Handwritten: 100
27.99



27.99

Handwritten scribbles and signatures at the top of the page.

PREFACE.

T*HE following Treatise was written in Latin, by an Eminent Professor of Divinity at the time, when the Divisions of those who were fallen off from the Catholic Communion, seemed to separate them from one another, at as great a Distance as they were from her who had been their common Parent. It was immediately Translated into several Languages; as French, Dutch and English, and met with a very considerable Success, in these four great Districts of the Anti-*
A *Ca-*

51
The Preface.

Catholic Party, viz. Germany, Holland, France and England.

The Edition that was in our Language, being by length of time spent and gone, and those few which may be left, appearing somewhat out of Fashion, and so less agreeable to this present Age, it hath been thought worth the pains to Translate it a new, and to Publish it as it is here; supposing it may be no less proper and useful now, when the Divisions of the foresaid four great Parties, are much more Dilated and Multiplied then they were then; and the Minds of Men far more unsettled, and busie in seeking where to fix, as to that Great Concern of Mankind, the true Religion.

Indeed since the greatest part of Mankind are Born and Bred up in Darknes, and in the Shadow of Death, it should seem that the Divine Goodness could not have found out or bestowed a more seasonable or more necessary Blessing upon them, then in providing a means whereby they
might

The Preface.

might be drawn out of such a miserable state, by enlightning their minds with the Knowledge of this true Religion.

But, it has pleased the same Divine Goodness, to temper so great a Mercy with an inscrutable mixture of Justice, in permitting, that this true Religion should not be so Visible and Evident to all Enquirers, but that there is still great Danger of Mistaking and Miscarrying in the Search,

This cannot but Cause great unquietness to all serious Enquirers within themselves, and no less Trouble and Contest among the several Pretenders to it in the World; and hereby, that which was designed by Almighty God, to be the greatest Consolation of Mens Minds in this Life, and the only Ground of Hope for the Life to come, is become the occasion of the greatest Disturbances in the one, and of endless Miseries in the other.

5
J. P. GRAY
The Preface.

Nevertheless (to the Glory of God's Grace be it spoken, and to the Honour of the True Religion) these difficulties and obscurities are not so many nor so great, but that they may be pierced and broken through by the truly Humble, Serious and Sincere Enquirer.

They are indeed impenetrable, and an occasion of stumbling to the Passionate, and to the Prejudic'd, to the Proud and Self-Conceited. But this is not the fault of Religion, nor of the means provided, but of such Persons; and it is no more then what happens every day in things, of which there is no dispute; and where the Truth and the Right are Discernable and Unquestionable at first Sight. For if the Mind of Man be taken up before-hand with any of these Preventions, no Light or Evidence of any Truth, though never so certain, can make way for its Reception, as we see in the great and known Sins which habitually reign in some Men, in spite of all Conviction, and in the frequent Preferences of Temporals before Eter-

The Preface.

*Eternals, even amongst those who are more
Docile and Obedient.*

Such then being the Weakness and Corruption of Mans Heart, that the least adhesion to any one Object, renders it loose and indifferent to all others the while; it should seem, that those, whose Office and Profession it is, to reduce such as are in Error, to the Knowledge and Love of Truth, should not labour so much, or so soon to Convince their Understandings, as to Dispose their Wills, or at least to endeavour the Preparation of the one, Proportionably to the Cultivation of the other. Since to do otherwise, is but to sow good Seed in Thorny or Stony Ground, contrary to the Rules and Practice of Natural and Spiritual Husbandry.

But, what means will you say, can be proposed Sufficient and Efficacious enough to work such Dispositions in Men so perversely affected?

Why

The Preface.

Why truly, since it is not Naturally in the Power of one Man to gain admission into the Will of another, but by the way of the Understanding; as also there is no means of attacking the Understanding, but by the imagination, and by the Senses: It must be acknowledged, that it is easier to discover than to remove these grand Impediments of finding out or embracing the Truth. For all the ways and passages whereby the Truth should enter, are stop'd and fill'd up with Notions and Fancies, which though vain and weak in themselves, yet by their near approach and fair appearance, keep Truth and right Reason at such a distance, that all their Efforts fall short, and do no Execution.

However, some preliminary Labour and Industry methinks might be used to remove such Rabbish, and to clear the Passages from those Obstructions which forestal the Truth. And in the first place, it will not be hard to Convince even such Persons, that all such Passions and Prejudices are
at

The Preface.

at least in themselves mean and unworthy : For the contrary *Virtues* are acknowledged and approved by all, even by those who have the least share of them. Secondly, it is not hard to Convince the same Persons, that they and all Men are Naturally very prone and subject to such Passions ; and that therefore they ought to be jealous, and even inquisitive, whether they be not actually prevented by them. Thirdly, They are thus far agreed already with the Truth, that such Passions are its Enemies ; and that there is no holding Intelligence with it and them at the same time ; that they are the Causes and Promoters of all Error, as they are also Fed and Cherished themselves by Error. And Lastly, that whosoever fails or falls short of attaining to the Knowledge of the Truth, by the Fault of these Passions, they will be so far from excusing, that they will be the aggravation of his Sin and Misery.

In the next place, it may not be fruitless, to represent that the *Vertues* and
Dis-

The Preface.

Dispositions contrary to these Passions are so indispensable that never any one attained to the Truth without them. It is the first Lesson in the School of Christ, to seek and receive the Kingdom of Heaven, as a little Child that is with a Meek, Docile, Humble, Willing Mind. To seek it in the first place, as the only thing necessary, and to be willing to part with all things for it. The Truth can no more fail to enter into a Soul thus disposed, then the Sun to reflect it self in a well Polish'd and Spotless Glass.

And such Dispositions as these are in themselves, and even to Natural common Sense do appear so equitable, that they are required in Disciples of all Arts and Sciences, how much more then are they to be demanded in all Pursuits of Divine and Supernatural Knowledge.

*The Teachers and Professors of which seem to have a Right to exact them of all, who pretend to be their Disciples;
and*

The Preface.

and they may and ought to protest before-hand against all *Passionate, Prejudiced, Self-interested, Self-conceited, Arrogant, Presumptuous, Unserious and Insincere* Discourfers.

To such, Books Written by Angels and Sermons Preach'd by God himself, would prove unfruitful; as was the Case of the Scribes and Pharisees, even for these very Reasons; whilst of the Poor and Simple, of the Meek and Lowly, a few words of an unlearned Fisherman could Convert Thousands.

To Conclude, if these Dispositions are so necessary in all other Inquests, they are much more so in the perusers of the following Treatise. Which being a Consult, does in a most particular manner, require an Impartial, Unbiaſt and Unprejudic'd Reader; for as much as he is invited hither, not so much as a Party, as a Judge, in whom a contrary Disposition is intolerable. Let him therefore consider, that he is to sit and hold the Ballance

The Preface.

in the Scales of which are to be put and weighed the opposite Practices of Two contrary Parties, great and zealous Pretenders to, and Assertors of the True, that is (as each thinks) of their own Respective Religion.

Nothing will be offered to his Animadversion, but unquestionable Matters of Fact, of which the common Sense of Mankind may be judge, all begun and transacted within these Hundred and Fifty Years : The Effects and Consequences of which do infinitely Touch and Concern him. And therefore, though he be advised to hold indifference in the Examen, yet let him have a care he do not so in the Decision; for it is of terrible importance to him, either not to determine at all, or to determine wrong. For when all is done, he must unavoidably in the end become a Party, who, here in the beginning is made a Judge, and the Sentence which he shall, or shall not Pronounce (it matters not which) if it be not the right, will fall heavy only upon himself.
Let

The Preface.

Let him therefore Read and attend with Fear; and to all the Preparations recommended before in this Preface, let him add this one more of Earnest and Fervent Prayer, that God the Enlightner of all Minds, and the Mover of all Hearts, will please to Visit his with the Two-fold Grace of Faith and Charity, that he may see and chose, and for ever Embrace and Adhere to the only means for Everlasting Life, The True Religion, Amen.

ERRATA.

PAg 15. l. 1. read, Contrition or Sorrow for sins past is necessary. p. 18. l. 30. r. *No Liberty.* p. 32. l. 4. r. *Paralytiks.* *ibid.* l. 7. Dele, *such.* p. 37. l. 2. r. *Bolsecus.* p. 51. l. 2. Dele, *only.* p. 57. l. 30. r. *regimen.* p. 63. l. 22. r. *his head.* p. 65. l. 14. r. *Faith.* *ibid.* l. 13. r. *Evinced.* *ibid.* l. 21. r. *Gods Comandments.* p. 67. l. 7. Dele *that.* p. 70. l. 5. r. *profession.* p. 72. l. 26. r. *them.* p. 73. l. 21. r. *Ordination of Degree Descending.* p. 79. l. ult. r. *Heresie.* p. 82. l. 9. r. *Advantagious to their own Authority.* p. 88. l. 9. r. *The Prophets.* *ibid.* *Their Mission.* p. 92. l. 25. r. *Raisers.* *ibid.* l. 26. r. *tho they.* p. 104. l. 30. r. *in two.* p. 105. l. 12. r. *free.* p. 107. l. 10. r. *The Son.* p. 110. l. 21. r. *they varied as long as they lived.* p. 114. l. 23. r. *Faith in Christ.* p. 119. l. 6. r. *or.* p. 123. l. 16. r. *probation.* p. 124. l. 12. r. *Adde.* *ibid.* Dele *and.* *ibid.* l. 14. r. *Contrivances.* *They* p. 132. l. 3. r. *required.* p. 134. l. ult. r. *Occultly.* p. 137. in the Margin r. *Foxio,* p. 138. l. 4. r. *Salvation.* *ibid.* l. 8. r. *Christ has.* p. 139. l. 9. r. *this.* p. 141. l. 1. r. *Basilides, & Carpocrates.* p. 143. l. ult. r. *de Iconomachis.* p. 155. l. 26. r. *prefide.* p. 156. l. 6. Dele (.) after *Scriptures.* p. 164. l. 22. r. *Dominic.* p. 170. l. 19. r. *infinite.* p. 173. l. 18. r. *Day and Night.* p. 189. l. 6. r. *Sacrifice.* p. 190. l. 6. f. r. *Know,* r. *Honour.* p. 198. l. penult. r. *Vain.* p. 199. l. 15. r. *u.* p. 208. l. 27. r. *themselves.*

What Faith and Religion; is best to be imbrac'd.

NEver was there greater Variety of Religions, than in these our days, and never more dispute about the True one. Many waver up and down therein, all their Lives long, and never come to fix upon any; but shift their Religion, as Men do their Lodgings, to try where their Minds may be most at ease. Others, without any deliberation, blindly venture upon the first that comes in their way; and if you ask them, why this, rather than any of the rest, all they can say for themselves, is, they take this for the best; or perhaps (which yet every one pretends in behalf of his own) because it is most conformable to the *Pure Word of God*.

And yet such a choice as this, requires the greatest search and deliberation imaginable, as upon which our eternal Salvation depends. Surely Eternal Salvation and Damnation are Matters of no small Moment, in comparison with which all other things (good or bad) are as nothing. Now these depend upon the Goodness of your Religion. If your Religion

B

be

be good, 'twill be easie (by the Grace of God) to obtain Salvation; but if bad, it is impossible to be saved. For, by a bad or false Religion, *you cannot please God*, Heb 11. and consequently you can never obtain pardon of your Sins, nor true Justice, nor by any Means be made partaker of Christ's Redemption. And so you still remain in Death, and the Wrath of God abideth on you. For all Mankind, without such Redemption and New Life in Christ, do remain in the Death of Sin, and are the Children of Wrath; but whosoever has not the true Religion, has no share in such Redemption, and therefore must necessarily abide in Death, be a Child of Wrath, and become Fuel for Hell-fire.

Now this true Religion is but one, and cannot be many fold. For there is but one Truth, one Faith, one Baptism, one God, and one Lord of all, *Eph. 4.* From whence it follows; First, That all Religions, all Beliefs, and Confessions of Faith, besides one, are false, noxious, pestiferous, and introduc'd by the Devil (the first Author of them) who is the Father of Lies. And Secondly, That none who does not profess this Religion, can ever obtain Salvation, and all that are without it (though they live otherwise never so laudably) will perish everlastingly. For that which the Apostle says of Charity (*If I could speak with the Tongue of Men and Angels, if I should know all Mysteries, and should distribute all my goods to the Poor, and deliver my Body to be burnt, but*

want Charity, it would nothing profit me) may with greater Reason be said of the true Faith and Religion, which is the Foundation of Charity, and all other Christian Vertues. Thirdly, It follows, that it is a gross and stupid Error of some of the Vulgar, who esteem it sufficient to Salvation, if you only believe in Christ, and that he dyed for your Sins; altho' as to many other Points of Faith (pertaining to the Sacraments and Sacrifice of the Church, &c.) you believe nothing. For after this rate, almost all sort of Hereticks should be saved. For all of them believe in Christ (otherwise they were not Hereticks, but Apostates) and believe (some few excepted) that he dyed for our Sins. Then also the *Montanists* and *Novatians*, *Donatists*, *Sabellians*, *Arrians*, *Macedonians*, *Eutychians*, *Monotholites*, and the like Pests of the Church shall be saved. Why then hath the Church, in all Ages, so vehemently oppos'd her self against Heresies? Why does *St. Paul* the Apostle command us to avoid the Man that is an Heretick, after the 1st or 2d Admonition? *Tit 2.* Why does he bid us beware of their Speech, which eateth as a Canker? *2 Tim. 2.* In vain all these things are said and done, if Hereticks may be saved. I am sure this Fancy is against the Consent of all Ages. Let us suppose (says *St. Augustine*) a Man to be chaste, Lib. 4. contr. continent, not covetous, nor idolatrous; but bountiful and compassionate to the Poor; an Enemy to none, not contentious, patient,

patient, quiet, envying none, sober, frugal, but yet a Heretick; such a one, without all doubt (meerly because he is an Heretick) shall never enjoy the Kingdom of God. For (as St. James witnesseth) he that hath offended in one Commandment, is made guilty of all, James 2. and loseth all Justice, though he keeps the rest; because he contemns the Law-maker himself, who made the whole Law: So he that obstinately denies one Point of Faith, although he believe the rest, is guilty of disbelieving all, and loses his whole Faith and Religion, because he despiseth the Author of it. For it is one and the same first and supreme Verity, which hath revealed all Points of Faith, and proposed them to our Belief by the Church, his Spouse, the Pillar and Ground of Truth, 1 Tim. 3. He therefore that shall obstinately reject one Article of Faith, and will not acquiesce in the Testimony of the Church, is thereby judged to disesteem the Authority of God, (the supreme Verity) of whom the Church is the Publisher, Interpreter, and Organ.

Neither matters it, that there are some principal Points of Faith, which he thinks he believes; because he does not believe them with Divine Faith, which relies only upon Divine Authority, that is infallible; otherwise he would believe the rest proposed to him, in the same manner; but he believes them with a kind of Humane Faith; that is to say, because by his private Judgment he is induced to believe

lieve them, taking upon himself the Authority of judging and discerning what things are to be believed, and what denied and rejected. Therefore the chief reason or motive of his Belief is private Judgment; and for that Cause all his Faith is humane and unprofitable.

It is therefore most certain, that as true Justice extends it self to the performance of all the Commandments, so the true Faith (which is requisite to Salvation) extends it self to a belief of all those things which God hath revealed; so that we must believe them all, either expressly, or be ready to believe them, if they be propounded to us the right way.

Hereby is manifest, what great Care is to be taken, that we chuse and profess the true Faith and Religion; since it is the Foundation of our Salvation, and that without it, we shall certainly be damn'd. Whereupon I have undertaken to propound some Considerations (obvious and manifest to all rational People) whereby they may take a right course in their Choice of the true Religion.

*The first Consideration drawn from the
tending to Perfection, which Christian
Religion excites us to.*

THat Religion is to be preferred, which
conduces most to Purity and Holiness of
Life, which draws our Minds from all affection
to earthly Things, and raises them to the love
of heavenly. For this is the chief end of Re-
ligion, to alienate the Minds of Men from
Things temporal here below, and to elevate
them towards the thinking, loving, and pur-
suing of such as are celestial and

Only the Ca-
tholick Religi-
on teaches per-
fection of Life.

eternal. Now such is only the
Catholick Religion. For this
persuades to abstain from the
Pleasures of the Flesh, and Snares
of this Life. This alone teaches to contemn
Riches and Honours, and to renounce them
(when possessed) for Christ's sake. This ex-
horts to Fastings, Hair-cloth, and other Af-
flictions of the Body, whereby the Flesh is
brought under Subjection, and subdued to the
Spirit.

Hence are there such great numbers of Men
and Women in the Catholick Church, who
contemning Riches, Honours and Pleasures
(which they either enjoyed, or might have en-
joyed) have bid adieu to the World; and
mortifying their Flesh, have wholly devoted
themselves

themselves to the Service of God, and Contem-
plation of Divine Things. Amongst these
are many Noble Men, and their Sons and
Daughters; many of the rich Gentry, and
their Children, many great Wits, many fa-
mous for their Eloquence, and knowledge in
all kind of Literature; which is an evident
sign of the Divine Spirit, and true Religion.
For that Religion cannot chuse but be Heav-
enly, which withdraws Man's Nature (fixed on
Earthly Things) and raises it up to Heavenly;
which expels the Love of that which is Tempo-
ral, and instils an affection to that which is
Everlasting; and in a word, which can work
such wonderful Changes in Men. *The Tree*
is known by its Fruits.

Other Religions, especially the *Lutheran*,
Calvinist, and *Fanatick* (For of these only I
intend to treat in this Discourse) do no such
thing. For they are so far from
teaching Mortification of the
Flesh, Contempt of Earthly
Things, and cutting off carnal
Pleasures, that they call Fasting
the Tradition of Men, whereby
God is worshipped in vain; ab-
stinence from Flesh with them, is Superstition;
Monastick Vows, they say, are impious, vain,
and not at all to be observ'd; that Chastity is
impossible; that all Men are bound to marry, and
lye with a Woman, which *Luther* affirms to be
as necessary, as Meat, Drink, and Sleep, By which Doctrine it

Other Religi-
ons take away
the study of
Perfection and
of all good
Works.

*L. de Vit. Con-
jug.*

is come to pass, that none of those who are of these New Religions, do either mortifie their Flesh by Fasting, or abide continent, or abstain from Conjugal and Carnal Pleasures, or abandon their Riches, and imbrace Poverty, for the Love of Christ; but all of them are for a sensual, easie, and Worldly Life, agreeable to the Inclination of the Flesh, and corrupt Nature. None of them have so much as a Notion of what it is to lead an Angelical Life upon Earth, as many of the Saints have done, and many still do in the Catholick Church.

None of them can bring themselves to cast off the Cares and Solitudes of this Life, and break the Bonds of the World, that, with more Freedom, they may follow Christ, and imitate his most holy Life, in this Mortal Flesh. For, whatsoever is above the common and vulgar way of living, these New Religions disallow. Who then does not see, that none of them is the Religion of Christ? For, although Christ does not oblige us by *Precept* to Poverty, Chastity, single Life, &c. yet he *exhorts* and *counsels* us to practice them, promising great Rewards to those that shall imbrace them, and has shewn us how to do it by his own *Example*. And by this Counsel and Invitation of Christ, innumerable Persons of all Degrees, Age; Sex, Nation, and Condition, have attained to the highest pitch of Sanctity attainable in this Life, and thereby became admirable to the whole World.

But these New Religions plainly reject such pursuits

pursuits of Perfection, as things impossible or superstitious. Nor do they discourage this eminent Sanctity alone; but likewise all practice, even of good Works. For they teach, * That a Man sins in all his Works, although God does not impute this as Sin to Believers. Again, That Man, by all his good Works, merits nothing of God, nor is he made more gracious to him, nor become more just, nor shall obtain a greater Reward, whether he does many or few good Works, or none at all; but for his Faith alone, God esteems and crowns him.

* *Luth. art. 31. & 36. & lib. de liber. Christiana. Cal. lib. 3 Instit. c. 12. Sect. 4. &c. 14. Sect. 9. Luth. in Assert. art. 1 Cal. lib. 3. Instit. c. 11. Sect. 13, & 14. c. 19. Sect. 2, 4, 7.*

If this Doctrine be true, who would trouble himself about good Works, or give himself to Prayer, to Alms-giving, to Fasting, to help his Neighbour in necessity? For if there be sin in all these Works, no Merit, nor Reward, or any thing of Advantage thereby, what should move me to do them? Who will bestow his Labour and Wealth in vain, and forsake the Temporal Commodities of this Life, to no purpose? These new Religions therefore cut off all good Works, leaving only Faith to Men, as all in all, to attain Salvation. Truly, it seems not credible, that our Lord (by so much Labour and Pains, by so many Heavenly Admonitions, by his Sacred Blood, Cross, and Death)

Death) would be the Founder of such a *barren Religion*.

Mean while, by thus attributing the merit of Eternal Life to our good Works, we do not obscure the merits of Christ, as our Adversaries object; but rather illustrate and exalt them.

For the Church hath decreed (as an Article of Faith) that Christ's Merits are so efficacious and universal, that he has not only by them merited for us Everlasting Life; but even that strength and power, by which we also merit.

An Objection refused.
Trid. Sess. 6. c. 16.
The efficiency of Christ's Merits.

As he does not diminish God's Omnipotency, but magnifies and extols it, who says, that it not only operates and produces all things, but confers also upon Creatures the power of operating and producing the like. For there is nothing more declares the excellency and perfection of the Cause, than that it is not only able to operate it *self*, but can give strength and ability to *others* to operate. Therefore, when we say, that Christ not only merited for us Eternal Life, but also confers a power to merit it, we far more extol the efficacy of Christ's Merits, than they who teach, he only merited all, and gave no power to us, to co-operate with his Merits. They therefore rather are injurious to Christ, who take from him this virtue. and efficacy of his Merits. As some Philosophers, who teach, that no Creatures have power to operate, ingrafted

grafted in them, but only the uncreated Power of God doth all things, do derogate from God's Omnipotency, as if it were not able to confer on them a power to operate and co-operate with God. He indeed would be injurious to Christ, that should ascribe to Man any virtue of meriting, *not received* from the Merits of Christ; as it would be an injury to God, to alledge, that Creatures have power to operate, not derived from God's Omnipotency. In a word, as the Operations of Creatures are referred to God, as the Author of them all; because he gives them force and power, and concurs together with them, as the universal efficient Cause; so all the merits of the Just, are referred to Christ, as the Author of them all, because he gives them all the virtue and strength which they have, and concurs together with them, as the universal meritorious Cause. I omit many other things, which might be said of this Matter.

The

The Second Consideration, in that it excludes all Licentiousness to Sin.

THat Religion also is to be preferr'd as most acceptable to God, which admits of no License to Sin; but has many ways proper to it self to hinder it. For, as the Religion, which is of God, ought to animate, and allure Men's Minds to the study of good Works; so likewise it should deter them from sinning, by teaching them the fear of God, and (as much as possibly it can) by preventing all Sin.

Now it plainly appears, that such is the Catholick Religion, which has many particular ways to cut off all License to Sin.

First, By the Sacrament of *Penance*. For many are extremely afraid to sin, when they perceive themselves obliged to reveal in Confession all their peculiar Crimes, and undergo a Penance for them; and if they have wrong'd their Neighbour by Word or Deed, they are bound to make Restitution, and Satisfaction. Then again, in this Sacrament, there is required a hearty sorrow for our Sins, and purpose of amendment of Life; thereby also is conferred Grace and Assistance from God to perform the same.

Secondly, By the Doctrine of *Satisfaction* and *Purgatory*. For it teacheth, that after the
Guilt

Guilt and eternal Punishment of Sin is remitted, there remains oftentimes the Obligation of a grievous temporal Punishment; which if it be not expiated (in this life) by good Works, that is, by Prayer, Alms, Fasting, and the like, we must suffer (after this Life) the most bitter Torments of Purgatory. For God permits no Sin to escape unpunished.

Thirdly, By teaching that we incur Eternal Damnation by one mortal Sin, unless it be blotted out by true Repentance in this Life; and that Faith avails nothing to the pardon of our Sins, without true Repentance.

Fourthly, By imprinting on Man's Mind the Fear of God several ways; as by putting us in Mind of the variety of God's Judgments. who will never have us secure of our Salvation, but always watch and pray, always remain sober, and bent to good Works, lest some time, perchance, we fall into Temptation, or be supplanted by the deceit of the Devil, or trip by Inconsideration; or being unprepar'd, be surpris'd by sudden Death. Hence we see in good Catholicks (who earnestly endeavour to live according to their Religion) a wonderful Solitude and Care to avoid Sin; and if (through Humane Frailty) they offend, presently they expiate and amend them.

Now, no other Religions do these things; but do rather rid Men of all the fear of God, and open a great Gate to all Licentiousness.

First,

They take away the Fear of God, and give a free scope to Sin.

First, In taking away the Sacrament of Confession, by which (as is aforesaid) Men are wonderfully restrained from Sin. For they call it Man's Invention, the Murther of Consciences, and meer Superstition. 'Tis strange, that any Superstition, or humane Invention, should have so great a Power, to make People reform their Lives, and gain Peace of Conscience. This Vertue, even the *Lutherans* themselves acknowledged, being taught by Experience. For *Sorlus* reports (who was present)

Ju. 4. d. 18. q. 1. c. 1.

when the Emperor was in Germany, an Ambassador was sent him from the famous City of *Norimburgh*, by whom the Senate humbly petitioned, that his Imperial Majesty would be pleased to command the use again of Auricular Confession; for they said, that they found by Experience, that their Republick (after the taking away of Confession) abounded with secret Crimes against Justice and other Vertues,

This Address (says *Sorlus*) made the Emperor laugh: For if, by Divine Authority, People are not oblig'd to confess their secret Sins, and that a Priest has no Power to absolve them (according to their Doctrine) how could they imagine (by any Humane Ordinance, without benefit of Pardon) they could be compell'd to it?

Secondly, Because they do not only abolish Confession, but also the Virtue of Repentance; since

since they deny that Contrition is necessary, nor Sorrow for Sins past; it being one of *Luther's* Articles, That Contrition makes a Man a greater Sinner. And *Calvin* quoting the Saying of *St. Hierome*, That Penance is the Second Plank after Ship-wrack, affirms it to be notoriously impious, and not to be excus'd.

Art. 6.

Lib. 4. c. 19.
Sect. 17.

Thirdly, Because they deny the necessity of Satisfaction; saying, 'tis injurious to Christ's Satisfaction, as if ours were available, and Christ's insufficient.

Cal. 1. 3. c. 1.
Sect. 38. *Luth.*
in assert. art. 5.
& 6.

Fourthly, Because they deny Purgatory, and all Temporal Chastisements of Souls, after this Life.

Luth. Epist. ad Walden. de Ench.
Cal. 3. l. c. 5.
Sect. 6.

Fifthly, because they deny that there is any Obligation of a Temporal Punishment, when the Fault is pardoned; for that the Punishment is always remitted with the Sin.

Luth. sup. & in assert. art. 5.
Cal. sup. & l. 3. c. Sect. 30.

Sixthly, Because they teach, that Faith alone sufficeth to the remission of all Guilt and Pain, and nothing more is required.

Luth. in assert. art. 1. Cal. l. 3. c. 11. Sect. 13.
& 14. & c. 19. Sect. 2. 4. 17.

Seventhly, Because they teach, that no Sin is imputed to him that has a special Faith.
For

*Luth. de liber
Christ. Cal. l. 3.
c. 4. Sect. 28.
Ch. l. 2. c. 8.
Sect. 58.*

For this Reason, *Luther* said, that the *Decalogue* (or Ten Commandments) no more belong to us, than the Ceremonies of the Old Law ; and all Obligation to keep them, is totally abrogated by the Coming of Christ ; that is to say, the violation of them is no more imputed to Believers, than the violation of the Ceremonial Law. That all these things are taught by them, is manifest, by the Quotations in the Margent, and well known by all those that are any thing acquainted with the Doctrine of these Sects.

These things being so, 'tis most clear and manifest, that by such means the Fear of God is utterly banished from the Hearts of Men, and the Reins let loose to all manner of Sins : Nay, that there is as great Licentiousness caused by these Religions, as by Atheism, or rather greater. For, if no Sin is imputed to him (as to the Fault or Punishment) who has but this *special* Faith, why may he not venture to commit the most horrible Crimes ? For what should he fear ? Hell or Purgatory ? But his Faith tells him, that although Sin in its self is grievous and odious, yet it shall not be imputed to him. Should he fear the Wrath of God, and Subtraction of his Grace ? But God does not impute Sin to him, and cannot be angry with him, by reason of Christ's Satisfaction. Should he be afraid of temporal Satisfaction and Confession ? But these are taken away, as
superstitious

superstitious. What then should he stand in fear of, more than an Atheist? Or, how is not the Door as open to him, for committing all manner of Wickedness, as to the Atheist? What the Atheist does, the Scripture witnesseth, saying, *The Fool hath said in his Heart, there is no God; they are corrupted, and have done abominable Works; there is none that doth Good, no not one*, Psal. 13. The Atheist does this, by casting off all fear of the Divine Vengeance, which keeps Mortals in awe, and curbs them from Sin: But these Religions do no less expel the fear of God's Chastisement and Revenge, whilst they teach that no Sin (as to guilt or punishment) is imputed to him that only believes, and that he shall never be punished for it.

Nay, I add farther, That this salutary Fear of God, is more extirpated by these Religions, than by Atheism: For few Atheists hold, for certain, that there is no Deity; but many of them doubt, and fear the contrary; and therefore they are not without some fear of Vengeance to fall upon them, which makes them abstain from many Sins. But these Religions hold for certain and undoubtedly, that Sins are not imputed to Believers, and therefore they quite cast off all fear and apprehension of punishment. For this Reason, they far more slacken the reins of licentiousness to perpetrate all kind of Wickedness than Atheists do.

And this not by one way only, but by several.

Four several ways they expel the fear of God.

First, In Teaching, that Sins are not imputed to Believers, although they be never so many and great, as aforesaid.

Secondly, By Teaching, That all who have true Faith are predestinated, and that they ought to believe so with all certainty.

*Gal. 1. 3. c. 2.
§. 6. 7. 11. 12.
15. 16, 38.*

For, if all Believers of these Sects are predestinated, and are bound firmly to believe themselves so, Why should

they be solicitous to do well, and fly the Works of the Flesh, which the Apostle relates, *Gal. 5. 19.* For they cannot fear to lose their Salvation, and be cast into Hell; because God's Predestination is effectual and immutable; and the Predestinate cannot possibly perish: Nor need they fear the pains of Purgatory, which they believe not; nor the Scourges of this Life, when God lays no imputation of Sin to their charge.

*Luk. 11.
Assert.
art. 36.*

Thirdly, By taking away Free-Will, and Teaching, that all things are done by an inevitable necessity; that Man is unable to

make his ways good or bad: For if there is Liberty, there is properly no Sin; as a Lyon by devouring a Man, though he does a mischief, yet he sins not; because he does it not freely,

freely, but by the impulse of Nature; nor is it in his Power to moderate this impulse. No Man will deserve punishment, because what he does is of necessity; therefore there will be no Hell, nor punishment after this Life: For it would be a great and intolerable Cruelty, that Men should be condemned to Eternal Torments, for doing that which they cannot possibly avoid: Why then do they fear to follow the Lusts and Desires of their Heart, and commit what Sins soever they list?

Fourthly, When they teach, That all the Works of Men (as well good as bad) are predestinated of God from Eternity; and, that they may be done in time, God inclines, incites, forces, and decrees Man's Will to act them all. For, if God equally operates good and bad in us, there is no reason why we should fly Evil, or fear any punishment: For, God is not a Revenger of that, of which he himself is the Author; nor can he justly punish us for those Crimes which he will have done, and which he forces us to do; for this were more than Tyrannical Cruelty, which is far from God.

Hereby 'tis clearer than the Noon Day, that these Religions (four ways) shake off all fear of God from Men's Hearts, and give as great License to all manner of

*Luth. sup. Cal.
l. 1. c. 17. §. 5.
c. 13. §. 1.*

Wickedness, as ever any Atheist: And 'tis so much the more pernicious, because not so openly impious, but having a shew and pretence of Religion, and Honour of God; namely, under the specious and plausible Titles of a *Special Faith*, *Satisfaction* of Christ, *Liberty* of the Gospel, and Providence of Divine *Predestination*. Under colour of these fair Words, so much Poyson is swallowed, as totally corrupts the Minds and Manners of Men. Who therefore, that has but a spark of right Reason and Understanding can believe these Religions are of God?

my kind love to
the my Beer

Yours
James Low

with Res

The

*The Third Consideration from the Sanctity of
the Professors.*

THAT Religion is to be preferred, where-
in most are famous for Holiness of Life:
For it cannot possibly be, that a bad Religion
should bring us to Piety, or that true San-
ctity can consist with a Wicked Religion.
But the Catholick Religion has had many in
all Ages, that have led most Holy Lives,
by the General Confession of all Christians.
Among whom (to single out some of each
Age, and omitting innumerable others) I
reckon the Great St. *Anthony*, St. *Hilarion*,
St. *Gregory Thaumaturge*, St. *Nicholas* Bishop
of *Myre*, St. *Athanasius*, St. *Gregory Nazian-
zen*, St. *Basil*, St. *Symeon Stylite*, St. *Cyprian*,
St. *Hilary*, St. *Martin*, St. *Ambrose*, St. *Hie-
rome*, St. *Augustine*, St. *Benedict*, St. *Gregory*
the Great, St. *Vaust*, St. *Amand*, St. *Winock*,
St. *Bertin*, St. *Willebrord*, St. *Romuald*, St. *Nor-
bert*, St. *Dominick*, St. *Boniface*, St. *Bruno*,
St. *Bernard*, St. *Francis*, St. *Bonaventure*,
St. *Thomas of Aquin*, St. *Francis of Paul*, and
many in our own Age. That all these were
of the *Roman* Catholick Religion is not to
be doubted, since they adhered to the *Roman*
Church, made profession of her Faith, and
strongly maintained it; and because likewise

a great many of them were Monks, and obliged, by their Vows, to lead a Monastick Life ; yea, all the Rules of Monastick profession sprung from them. That these were most Holy Men, is verified by the general Confession of all Christians, throughout so many Ages, wherein each of them lived ; nor was there ever any question made of it ; the same being confessed by Hereticks, especially of *St. Bernard*, *St. Dominick*, and *St. Francis*. It would therefore be a great absurdity and impudence to deny the Truth of that (or in the least question it) which is acknowledged by the general consent of all the World.

If these Men therefore were Saints, and Catholicks, (as all the World believes,) the *Roman* Catholick Religion (which they held and professed) must necessarily be the true Religion, and proceed from the Spirit of God.

First, Because 'tis impossible, that a false Religion can bring us to true Sanctity ; for Religion is the Foundation of Sanctity : That Celestial Edifice cannot be built upon a vain thing, upon a pernicious and sacrilegious Lye, as every Lye in Religion is. It cannot be, that a false Religion should withdraw the Mind from Earthly Things, and raise it to Heavenly ; that it should inflame the Heart with Divine Love, and urge it to have a care of our Neighbour's Salvation, with so
much

much pains and Labour. Now the Holy Catholick Religion (which these Men professed and practiced) perfected all these things in them, and therefore it cannot possibly be false.

Secondly, Without the true Religion it is *impossible to please God*, Heb. 11. But, by the consent of all, these Men pleased God, and were his great Friends: Therefore their Religion was true: For how, by a false Religion, could they please God, who is the Truth?

Thirdly, If their Religion was not true, and from God, then 'twas from the Devil: For *he is a Lier from the beginning, and the Father of Lies*, Jo. 8. 44. He hath always contrived (by his Lyes and Deceits) to deprave and corrupt the true Religion, to the end to destroy Men's Souls. If it were from the Devil, how could it bring them to so great Sanctity and Piety, and make them the Devil's Adversaries, and Friends of God? For what Society hath Justice with Iniquity? What Communion hath Light with Darkness? And what Agreement hath Christ with *Belial*? 2 Cor. 6. 14, &c.

Fourthly, 'Tis altogether incredible, that God should permit so many innocent Men, so great Despisers of themselves, and all Earthly things, so studious of the Divine Glory, and such ardent Lovers of God, to be deceived for so many Ages, in a matter

of so great Concern, as the business of Religion, which is the Foundation of all Piety. Who can so wickedly censure the Goodness of God? They omitted nothing on their side, whereby to please God, to advance his Honour and Glory, they undertook the greatest Labours and Difficulties for his sake, and did wholly consecrate and devote themselves to his service. How can it possibly be, that this infinite Goodness, *this true Light which enlighteneth every Man that cometh into the world*, Jo. 1. 9. should not shew his true Light, and Truth to such eminent and beloved Servants, but leave them in Darkness and Mortal Errors? That would then be false, which our Lord (with double and repeated Promises) so often said, *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened*, Matth. 7. 7. Luk. 11.

For S. Bernard, S. Benedict, S. Francis, S. Dominick, and other Lights and Miracles of the World, all their Life-time, earnestly craved, sought, and knock'd to obtain of our Lord what was necessary to Salvation, and to know his Divine Will in all things, that they might do it; and yet were never the nearer, and got nothing. That Speech of our Blessed Saviour will likewise prove false, *if you being evil know how to give good*
Gifts

Gifts unto your Children, how much more shall your Heavenly Father give the good Spirit to them that ask him? Joh. 11. 13. For the good Spirit cannot be had without a good Religion. I omit other things which to this purpose might be alledged.

But if it be Blasphemy to say, that God's Promises are false, we must needs confess, that these Men received of our Lord the true Faith and Religion. Wherefore, since 'tis manifestly apparent, that they were of the *Roman Catholick Religion*, and stedfastly adher'd to the Church of *Rome*, and detested any other Faith and Religion contrary to it; 'tis not to be doubted, but that the *Roman Catholick Religion* is the true Religion, and inspired of God, and all other false, and invented by the Devil.

To conclude, if their Religion were false, and that of any of our Adversaries true, we must necessarily grant, that all those men aforesaid (whom the World ever esteemed Saints) were not only no Saints, nor the Friends of God, but also impious, and Enemies of God, and for that cause damn'd to eternal Torments. For, without the true Religion it is impossible to please God, *Heb 11.* Neither can it be said, that they were excusable for their Ignorance: Because Ignorance excuseth not, but only in some less principal things, and which are less necessary, being so only by reason of some positive Precept; and not in
Fundamentals

Fundamentals and first Principles. Otherwise, every one might be saved without any knowledge of God or Christ, which is contrary to Scripture. But if these erred (as our Adversaries would have it) they erred in the chiefest Points: 1st, because they did not acknowledge a *special* Faith, by which alone we are justified, and made partakers of Christ's Redemption and Justice, and Sins not imputed to us, as the Authors of these new Religions teach. Therefore they remain'd in their Sins; were destitute of Christ's Justice, and consequently the Children of Hell. 2dly, Because, by their own Judgment and Confession, they were not of the Church of Christ (out of which, by the consent of all, there is no Salvation) but adher'd to the Whore of *Babylon* (for so they call the Church of *Rome*) and were the Ministers, and chief Instruments of Anti-Christ.

3dly, Because they were Idolaters, worshipping the Creature (namely, Bread and Wine in the Eucharist) instead of Christ, honouring Saints, and their Images, &c. There is no Ignorance which can excuse these things. Therefore all these Men were wicked and condemned to Hell-Torments. But how improbable and incredible is all this, and even against the Common Sense of all Christians, that have hitherto been? Mean while in all other Religions, it is sufficiently manifest, that none have ever appear'd of such eminent Sanctity,

Sanctity, in their Life and Conversation, as to breed Admiration in the World. For none could ever be named. Their first Authors were earthly minded, and addicted to Worldly Pleasures, nothing exceeding in their Lives above the Vulgar; nay, rather guilty of the greatest Crimes. But of this, more shall be said hereafter.

Nor does it signifie any thing, to say, that also amongst Catholicks there are many, which are so far from leading holy Lives, that they defile their Souls and Bodies with fundry Vices. For they do not this by the grant and leave of their Religion, which prohibits them, and uses all means possible (by threats, punishments and promises) to prevent and deter them. Therefore their evil Life is (in no wise) to be attributed to their Religion, nor can it argue the same to be imperfect. For, since there are three things to divert Man from Evil, and excite him to Good; that is, the fear of Punishment, hope of Reward, and the beauty of good Works; these three things the Catholick Religion most excellently propoundeth, and inculcates every where to her Professors. Therefore it omits nothing to make them fly Sin, and encourage them to Vertue and Holiness: And if any don't aspire to it, we must not impute it to their Religion, but their Free Will, which frustrates and contradicts all

An Objection
refuted.

all these motives and encouragements. But indeed, if Catholick Religion should take away the fear of Punishment, and hope of Reward, and declare all good Works to be polluted with the stain of Sin; then the pravity of Men's Lives, and neglect of good Works, might worthily be ascrib'd to it. For, as he that takes away the buttresses, and props of a house (which keeps it from falling) is the cause of the house's Ruine; so he that subtracts the fear of God, or future Punishment (whereby Men are restrain'd and kept back from falling into the gulph of Sin) is the cause of their ruine. Likewise, he that takes away all that, which is wont to animate to the study and practice of good Works, is the occasion of such neglect and contempt of good Works.

Hereby is manifest, that the neglect of good Works, and the evil Life (which are discerned in some Catholicks) are not to be referred to their Religion, but only to the liberty of their Will: But in *Lutherans, Presbyterians*, and other Professors of new Religions, it is to be imputed properly to their Religion, which takes away all those things that are a hindrance to Evil, and encouragement to Good, as plainly appears by their Principles in their Books afore mentioned; not excluding also in them that *Free Will*, by which they become guilty in chusing and adhering to such a false Religion.

The

*The Fourth Consideration from the Miracles of
its Professors.*

THAT Religion, wherein most Miracles have been done in all Ages, is to be preferred before others which are without Miracles. For Miracles are a kind of Seals, and certain divine Evidences, whereby Religion is authoriz'd and approv'd. For since many things in Religion are above Nature, exceeding humane Capacity, and cannot be prov'd by natural reason, there is need of certain supernatural Arguments to convince Men. These are Miracles. But the Catholick Religion only is famous for Miracles; therefore the only true Religion, and to be esteemed above all others, as that only which hath God for its Witness. Now, that many Miracles have been done, in Confirmation of the Catholick Religion throughout all Ages (since Christ's and his Apostles time) is evident to all Christians, by divers Histories, the Annals of Kingdoms, and the Lives and Acts of Saints.

But our Adversaries say, these Miracles are not true, but partly feigned, and partly diabolical; The which is void of all probability. For, it is against the Judgment of

*Calv. p. fac. in
Instit.*

of the whole World, and of so many Ages. For all Nations (so many hundreds of years) have (without any scruple) accounted them true Miracles. For whoever doubted the Miracles of St. *Gregory Thaumaturge*, St. *Anthony* the Great, and St. *Hilarion*, St. *Martin*, St. *Nicholas*, St. *Benedict*, St. *Malachy*, St. *Bernard*, St. *Dominick*, St. *Francis of Paul*, St. *Francis Xaverius*, to omit innumerable others?

Besides, that their Miracles
 Their Miracles were not counterfeited, may
 were no Lies. easily be proved many ways.

1st, Because they were written
 by most grave and authentick Authors. For the Miracles of St. *Gregory* (who was therefore call'd *Thaumaturgus*, that is, the Worker of Miracles.) were written by St. *Gregory Nyssen*, in the Life of him, and by St. *Basil*, in his Book of the Holy Ghost, chap. 29. The Miracles of St. *Anthony*, by St. *Athanasius*, and St. *Hierome*; of St. *Martin*, by *Severus Sulpitius*; of St. *Nicholas*, by divers Greek Authors; of St. *Benedict*, by St. *Gregory* the Great, and others; of St. *Malachy*, by St. *Bernard*; of St. *Bernard*, by several eminent Authors in his own time; of St. *Francis*, by St. *Bonaventure*; of St. *Dominick*, by those who being Eye-witnesses of them, were reconcil'd to the Catholick Faith; of St. *Francis of Paul*, by the Bull of his Canonization; and the Miracles of St. *Francis Xaverius* (after a strict scrutiny, and sworn Witnesses) were approv'd
 of,

of, by publick Testimony of the *Vice-Roy of India*. Who can believe, that these Men (famous for Sanctity, Learning, and Authority) would (to the damnation of their Souls, and eternal infamy of their good Name) forge these Miracles, and impose them upon the World? For a Lie (in things pertaining to Religion) is a most grievous, mortal Sin, Then again, if they were false and feigned, the vanity of them might easily have been discovered, by the Men of that Age wherein they were written. But no body ever rejected them, except Heathens, *Jews*, or Hereticks. Add hereunto, that many of these Miracles were confirm'd by the publick Testimony of Bishops, or Magistrates, through a previous knowledge of them. Lastly, to say that they were false and counterfeited, is to take away all belief of History, and overthrow all knowledge of former times. For all the Acts of Antiquity may be said to be false and feigned, since they cannot be proved, but by the Authority of the Writers.

In like manner, that their Miracles were not wrought by help of the Devil, nor by the Devil, is manifest divers ways.

1st, Because they were done by most holy Men, and such as were entirely devoted to God's Service. Who can believe that *St. Francis*, *St. Dominick*, *St. Bernard*, *St. Benedict*, *St. Martin*, &c. had any Commerce with the Devil? Again, because their Works were

far

far above the Devils Power: For the Devil cannot open the Eyes of the blind, nor cure the lame, nor raise the dead, nor give immediate cure to Paralitticks or restore dead and withered Limbs, &c. All these things are above the power of Nature. And hence never any Magicians could do such such things by the Devil's aid. But our Saints have done many such Miracles, and almost innumerable, and that in a trice, by the touch only, or by the sign of the Cross, by a short prayer, and oftentimes, only by a word of Command. 3dly, Because those which are done by the Art of the Devil, either continue but a little while (being delusions and deceptions of the Sight, as appears by that which Conjurers do) or if they last long, they are done by natural Causes, and exceed not the power of them. Moreover, they are (for the most part) unprofitable to Men, vain and hurtful; as to make Fire to descend from Heaven, to make a Statue or Idol speak, &c. which shall be done by *Anti-Ch-ist*, and his false Prophets, in the last days, as 'tis written in the *Revelations*, Chap. 13. nor do they tend to amendment of Life. But the Miracles of the Saints have a permanent and solid effect, and are profitable to Mankind, exciting us to the fear of God, and amendment of our Lives. 4thly, New Miracles are never allowed of in the Church, but by great Examination beforehand:

hand; for Witnesses are examined, and commonly under Oath; the Fact it self is also looked into, whether 'twas not done by Virtue of Nature, or Help of the Devil; all Circumstances are likewise considered, as by what means, order, and occasion, in what place and time, to what end, and for whom, and before whom the Miracle was wrought: And oftentimes there are not wanting Persons that are emulous, who are willing to undervalue and slight the matter overmuch, or endeavour what they can to render it suspicious, and therefore they let nothing escape untry'd or unexamind: So that it is impossible the Fraud should lie hid long, if there were any; and it concerns the Divine Providence not to permit Men to be so miserably deluded, especially after so great care and diligence used by them to find out the Truth. 5thly, If the Miracles of the Church were from the Devil, (to retain Men in a false Religion,) Why does he not do the same in other false Religions; namely, amongst the *Turks, Arians, Anabaptists, Libertines*, &c. Why does he forbear to work Miracles amongst all these, and do them only in the Catholick Church? Is it because he loves it better than all the rest? But he should not neglect them, by whom he may enlarge his Dominions. He is delighted with variety of false Worships, and accommodates himself to the Genius, Dispositions,

and Affections of all. Therefore, since only the Catholick Religion hath Miracles, and no false Religion hath or can have them, 'tis a clear sign, that the Miracles of the Catholick Church are not from the Devil. Lastly, What reason is there, that they should be counted Fictions, or performed by the Devil? Is it because they cannot be done? But God is Omnipotent, and did many the like by his Apostles, as appears in Scripture. Or, is it because they are repugnant to Scripture? But our Lord hath plainly promised this Grace of Miracles, saying, *Verily, verily, I say unto you, he that believeth in me, the Works that I do, shall he do also, and greater Works than these shall he do, because I go to my Father; and whatsoever you shall ask the Father in my Name, that will I do, that the Father may be glorified in the Son, Joh. 14. 12. &c.* By which Words he insinuates, that the Gift of Miracles shall always remain in the Church, not only amongst the Apostles, but many Apostolical Men, and People of eminent Sanctity in due time and place. This Promise therefore of our Lord we see fulfilled, when Holy Men do Miracles. Or is it for lack of Witnesses? Besides the Writers, (most worthy of belief,) we have the credit and consent of the People, the Testimony of Bishops and Magistrates, after a strict enquiry and examination of the matter, by Sworn Witnesses. There are not any ancient Mat-
ters

ters of Fact (except those recorded in the Holy Scriptures) which have so many and so considerable Witnesses. Add hereunto, that in every Age, yea, almost every year there are many great *Miracles* done in several places, by the Saints reigning with Christ in Heaven, especially by the most blessed Virgin *Mary*; which in the places where they are wrought, are manifest to all, and may be seen by every one with their Eyes, and felt with their Hands; which also (after a strict examination by sworn Witnesses, and publick Testimonies) are confirm'd.

But say our Adversaries, the true *Miracles* were to confirm the Gospel, yours overthrow it, by setting up Idolatry, that is, the Worship of Relicks and Images, Invocation of Saints, the Mass, &c. therefore they are from the Devil. But this is plain *Sophism*, and is called a begging of the Question; for they take for granted as a truth, that which is to be proved, and whereof the Controversy is, For they suppose (as a certain and undoubted truth) that the *Catholick Religion* is false; and thence they conclude, that her *Miracles* are false, and delusions of the Devil; like the *Scribes* and *Pharisees*, who first supposed Christ's Doctrine to be false, and against the Law of *Moses*, and then conclude that his *Miracles* were false, and that he cast out Devils by

Calv. *prefac.*
in *Instit.*

Belzebub the Prince of the Devils *Matth. 4. 12.* So the Heathens calumniated the *Miracles of Martyrs*, saying they did them by *Art-Magick*: And so did the *Arians*, *Eunomians* and *Vigilantians* vilifie the *Miracles of Catholics*, as *Victor*, *St. Ambrose*, and *St. Hierome* writeth. But we on the

Vict. Uticen. l. 2. de persecut.
Ambr. ser. de S. Gervas. & Protas. Hier. contr. Vigil.

contrary, by the truth of *Miracles* (which are perspicuous and obvious to all, seen with their Eyes and felt with their Hands) conclude the verity of the *Catholick Religion*, about which is the Controversie; for we read no where that *Miracles* are wrought in confirmation of false Doctrine, as the Saints have done many in confirmation of the truth of the *Roman Catholick Faith*. Did ever any Heretick raise the Dead, give sight to the Blind, cure the Lame and sick of the Palsie, and cast Devils out of Mens Bodies? Neither *Luther*, nor *Calvin*, nor their followers did ever any such thing. *Luther* indeed, attempted once to cast a Devil out of one of his Disciples, but with great peril of his own life, as *Fredericus Staphylas* (who was present and an Eyewitness) writeth. *Calvin* also tried to raise a man to life, who by his perswasion counterfeited himself dead, but with that success that of a live man he made a dead one; for by the just Judgment of God, he who had feigned himself dead, was deprived of his life,

life, while *Calvin* was endeavouring to restore him to life. *In vit. Cal. c. 13* This story *Hierome Boscius* relates at large, with the circumstances thereof. Wherefore since they are not successful by true or false *Miracles*, they strive to take away the foundation of *Miracles* from the *Catholick Church*, which is the chiefeft and most convincing; but with no reason, or probability, as I have shewn.

As therefore, they who consider the *Miracles* of our Lord, or of his Apostles, and ponder them seriously, setting aside all Envy, Hatred, Worldly Interest, or other depraved affections, cannot doubt but their Doctrine was from God, who ratified and confirmed it with so many prodigious *Signs* and *Miracles*: So, in like manner, they who laying aside all malice, prejudice, passion, and temporal profit or advantage, maturely weigh and reflect on the *Miracles*, which are every Age wrought in the *Roman Catholick Church*, by the Saints thereof living or dead, cannot chuse but believe their *Doctrine* and *Religion* is of God, and the Church (to which they adhere) to be the true Church of God.

The Fifth Consideration from the Conversion of Nations.

THAT Religion is to be esteemed the true Religion of Christ, and therefore to be embrac'd, to which there has been a Conversion of Nations. For our Lord hath, in divers places of holy Scripture, *Psal. 1. 12. 21. Osea 1. Matth. Mark, Luke, ult.* promised this Conversion of the *Gentiles* to the true Faith and Worship of God. But the Religion to which the *Gentiles* in all Ages have been converted, is the *Roman Catholick Religion*, and therefore not to be doubted, but that it is the true Religion of Christ.

That this Religion to which the *Gentiles* have been always and even lately converted, is the *Roman Catholick Religion*, it is manifest by the things which have been done in this and former Ages. In this Age innumerable have been, and daily are converted in the *East Indies*, in *Japan*, in the great Kingdom of *China*, and many Islands of the *Indian Sea*. Likewise in *America* where are many and spacious Kingdoms. All these came over to the *Catholick Religion*, and were joined to the Church of Rome, and that by Religious Men, sent, for this end and purpose, by the Authority of his Holiness the Pope.

And

is best to be imbraced.

39

And to look back to the foregoing Ages.

In the Fourteenth Age, one *Vincentius Ferrerius*, a *Dominican*, converted to the Catholick Faith Five and Twenty Thousand, partly *Jews* and partly *Sarazens*; as *St. Antoninus*, a Writer of the same Age, witnesseth, 3 p. *Hist. tit. 23. c. 8. f. 4.*

In the Thirteenth Age, many in *Tartary* were converted to the Catholick Religion, by two *Dominicans*, sent by the Pope, at the instance of their Emperor. which they call the Great *Cham*; as *Paulus Venetus* writeth, who was an Agent to that Emperor.

In the Twelfth Age were converted the People of *Norway*, by *Adrian* the Fourth, before he was Pope, as *Platin* writes in his Life.

In the Eleventh Age, the greatest part of *Hungary* was converted, and Bishops sent them by the Pope, at the request of their King, *St. Stephen*, soon after his Conversion, as the *Centuriators* tell us, *Cent. 11. c. 2.*

In the Tenth Age, many Kingdoms were converted by means of *Henry* the First, Emperor, and two Arch Prelates, as the *Centuriators* note, *Cent. 10. c. 2.*

In the Ninth Age, the *Vandals*, *Bulgarians*, *Sclavonians*, *Polonians*, *Danes*, and *Moravians* were converted, and united to the *Roman Church*: So the *Cent. 9. c. 2.*

In

In the Eighth age, most part of *Germany* was converted by *S. Boniface*, sent to that end, by Pope *Gregory* the Second, *Cent. 8. c. 8.*

In the Seventh age, the *Franks* were converted by *S. Kilian*, who received his Commission from the Bishop of *Rome*, *Cent. 7. c. 2.*

In the Sixth age, the *English* were converted to the Catholick Faith, by *Monks* sent into *England* by the authority of *S. Gregory* the Great.

In Fine, Who converted *Brabant, Flanders, Holland, Freeſland, Weſtphaly, France*, and other bordering Nations? Were they not Sons of the *Roman Church*; namely, *S. Servatius, S. Eligius, S. Rumoldus, S. Amand, S. Vauſt, S. Livinus, S. Remigius, S. Willebrord, S. Swithbert, S. Wulfranus*, and others, who were all devoted to the *Church of Rome*:

By which it appears, that all Nations, that have been converted to *Chriſt*, from *Paganism*, or *Judaism*, for above a *Thouſand Years*, were converted to the *Roman Catholick Faith*, and adhered to the *Church of Rome*; as appears not only by what has been already ſaid; but is more clearly manifeſt by the *Prieſts, Altars, Sacrifice of the Maſs, Veneration of Holy Relicks and Images, Pilgrimages, Invocation of Saints, Monasteries, Monks, Obedience to the See of Rome*, and other things proper

any
nat
8.
n-
n-
7.
n-
nt
ry
-
2
Y
,
,
to the Catholick Religion, which hath ever flourished among these nations, ever since their Conversion, till of late they were abolished by these New Religions. Who that considers these things, can doubt, but the *Roman* Catholick Religion is the true Religion of Christ? In it we see this Divine Promise of the Conversion of Nations fulfilled. Hereunto so many Peoples, so many remote Nations, so many potent Kingdoms have fled and forsaking their Idols, impurity of Life, multiplicity of Wives, barbarity of Manners, and former licentiousness, humbly stoop to the yoke of Christ, have imbraced the fear of God, conformed to an honest Life, and were inflamed with contempt of the World, and love of Heaven. How can it be, that this Religion should be false and impious, which makes so great a change in the Minds of barbarous People?

To conclude, how can it be, that the Divine Providence (for so many Ages) should permit all these Nations to be deceived, (when they willingly forsook their Idolatry, imbraced the Truth, and united themselves to the Church of Christ) and be plunged into other pernicious Errors, and a new Idolatry; and that by those, who in the Church were esteemed by every one the most Lawful Ministers thereof, as being famous for Holiness of Life, Wisdom, and Miracles? God forbid we should so judge of the Divine

Goodness and Providence, which has so much care for the Salvation of Men.

But now, on the other side, there has never been any Conversion of Nations made by the *Lutherans*, *Calvinists*, and *Fanaticks*, never any accession of Pagan Kingdoms to their Religion, but only a Revolt of those, who, bearing the Name of *Christians*, but weary of their former Religion and Discipline, have followed their Novelties and Liberty of the Flesh; which is a clear Argument of Heresie: For Heresie is nothing else but a corruption of the Catholick Doctrine, and revolt of *Christians* from the Primitive Religion, retaining still the *Christian Name*; and it is the study of Heretical Doctors, not to convert Heathens, but to pervert *Christians*: Therefore *Tertullian* hits them home, *Lib. de Prascrip.* *What shall I say touching the Ministration of the Word, since it is their business not to convert Infidels, but to seduce Catholicks: They take greater Glory to ruine those that stand, than pains to lift up them that are down: For this Work of theirs is not of their own building, but a demolishing of the Truth. They undermine our Church to raise their own; so that they can easier destroy the House that stands, than raise a new Building out of ruines.*

*The Sixth Consideration from the Name of
Catholick, and the thing signified by this
Name.*

THat Religion is to be judged the true
Christian Religion, which has always
been accounted and called *Catholick*, accord-
ing to the Apostles Creed, *I believe in the
Holy Catholick Church.* But the Roman
Church is only called *Catholick*, and the Pro-
fessors thereof *Catholicks*: Therefore the Ro-
man *Catholick Religion*, only, is the true Re-
ligion of Christ.

That it, alone, has been always, and still
is called *Catholick*, 'tis evident.

First, By the general use of the Name
over all the World. Hence it is, that even
Hereticks, many times, call it the *Catholick
Religion*; and the Professors thereof, *Catho-
licks*; nor did ever any Sect merit this Name:

*Vid. Pacia.
Epist. denom.
Cath. & St.
August. c. 4.
contr. Epist.
fund.*

For the *Marcionists*, *Monta-
nists*, *Manicheans*, *Donatists*,
Pelagians, *Vigilantians*, *Wal-
denses*, *Lutherans*, *Calvinists*,
Anabaptists, &c. were never
called *Catholicks*, nor their
Doctrine the *Catholick Religion*;

only the Church of *Rome*, and that part of

Christianity which adheres to it, is called the *Catholick Church*; and the Religion, Belief, and Doctrine of this Church, the *Catholick Religion*, the *Catholick Faith*, and *Catholick Doctrine*; and her Followers, *Catholicks*.

The Catholick Religion is spread over all the World.

Secondly, Because the word *Catholick* signifies the same as *Universal*, or *General*, spreading over all the World. But such is the *Roman Religion*, because, being spread over all the known inhabited parts of the World, it extends it self to all Nations and Kingdoms: For there is no Kingdom nor Nation known to us, which has not still this Religion, or formerly had it, or doth not now begin to profess it; yea, at this very time, there is well near, amongst all Nations, a publick profession of our Religion; namely, in *Japan*, *China*, the *Indies*, *Persia*, *Tartary*, *Turky*, *Affrica*, *Brazil*, *Pern*, *Mexico*, &c. For in all these places there are *Catholicks* to be found, Churches, Altars, Images of Christ, and his Saints, celebration of Mass, administration of our Sacraments, observation of our Feasts and Fasts; and in Fine, there is publicly held the *Roman Catholick Religion*. Who can doubt that this is the true religion, and the true way of Salvation, which our Lord would have proposed and preached to all King-

Kingdoms, which he hath made to grow and increase, at convenient times, in all Kingdoms, and which every where in a manner he now preserves; causing Catholics to be dispersed through the whole World, that Intidels by them might come to the knowledge of the true Religion?

Moreover, it is Catholick in point of *Time* as well as *Place*; for it has been derived thro' all Ages, from Christ's and his Apostle's time: For there is no

Age, since that time, can be assign'd, wherein this Religion was not held. In all Ages Mass was celebrated for the living and dead, Festival and Fasting days were kept, Monastick Vows were frequented, the Saints invoked, and their Relicks honoured, with other things proper to our Religion, in use and practice, as 'tis manifest by all Ecclesiastick Writers.

On the contrary, if we consider all kind of Sects, none of them were ever called the *Catholick Religion*, or the Pro-

fessors of them, *Catholicks*, as aforesaid; but they took the Name of their Religion from the first Broachers of it; as *Simonians*, from *Simon Magus*; *Valentinians*, from *Valentine*; *Pelagians*, from *Pelagius*; *Lutherans*, from *Martin Luther*; *Calvinists*, from *Calvin*, &c.

The Catholick Religion extends it self to all Ages.

No Sect is called the Catholick Religion.

and

Nor dilated
over all the
World.

and none of their Religions are spread over all the World. At first, when the Catholick Religion began to appear and shew it self, it was not long before it was diffused over all the World, and did increase and fructifie almost in every Kingdom, notwithstanding the Persecutions thereof, as *S. Paul* tells us, *Rom. 10. Colof. 1.* But the religion of *Luther, Calvin, and Fanaticks*, now for the time that it hath been in the World, which is about 150 years, hath made no such progress; but being confined only to some few Countries, does daily lose ground, either by crumbling into other Sects, or else by returning into Catholick religion again: As also, not one of them is of any ancient standing; but all of them of new invention, but in the last Century. Therefore, neither in respect of *time*, nor in respect of *place*, can these religions be called *Catholick*. I add farther, that the *Roman Catholick* religion is one and the same every where; but these new religions are divers, differing one from another, even in *Fundamental* Points of Doctrine, while one accuses and condemns the other of *Herese*. How then can they be counted Catholicks?

For we must take notice, that this Name *Christian*, given at first to all *Believers*, and to the whole *Church*, was specially used to distinguish them from the *Jews* and *Heathens*,

thens, who believed not at all in Christ; as the same now severeth and maketh known all Christian People from *Turks* and others, that either deny Christ, or know him not. But when *Hereticks* began to rise from among the *Christians*, who professed Christ's Name, and owned some Articles of Faith, as true Believers do, while they denied others, and brought in new Doctrines of their own, the name of *Christian* was too common to distinguish, and sever these Hereticks from the true faithful People; and thereupon the *Apostles*, by the *Holy Ghost*, imposed this name *Catholick* upon such Believers, as in all points were obedient to the *Church's* Doctrine.

When Heresies were risen (says

S. Pacianus) and endeavoured *Epist. ad Sympho.*
by divers Names to tear the

Dove of God (meaning the Church) and rent her in pieces, the Apostolical People acquired their Sirname, whereby the uncorrupted might be distinguished, &c. and so those that before were called Christians, are now surnam'd also *Catholicks*. Christian is my Name (saith he) *Catholick* my Sirname. Hence this word *Catholick* is the proper note, whereby the Holy Apostles (in their Creed) taught us to discern the true Church, from any false Heretical Congregation what soever... The very Name of *Catholick*, says S. August. keeps me in the Bosome of the Church. And again, We must hold the Communion of that Church, which

*Cont. Epist.
fundam. c. 4.
De vera Relig.
c. 7.*

*is named Catholick, not only by
her own, but also by her Enemies.
For whether they will or no, the He-
reticks and Schismaticks them-
selves, when they speak not with
their own Companions, but with Strangers, call
no other Church Catholick but this; for they
could not be understood, unless they did distin-
guish it by this name, whereby, it is known and
called, over all the World.*

The

The Seventh Consideration from Succession.

THat Religion is to be judged the true Religion, whose Pastors are all descended from the Apostles, and are the Apostle's Successors, or who *derive* their *Authority* and *Ordination* from them. For by this reason it is evident, that that Religion, and that *Church* which holds that Religion, is *Apostolical*; but such is the Catholick religion; therefore that is the true religion.

Now that all Ministers of the Catholick religion descend from the Apostles (whether you regard the Power of *Order* or *Jurisdiction*) is manifest; for all her inferior Ministers (especially *Sub-deacons*, *Deacons*, and *Priests*) are ordained by *Bishops*; the *Bishops* receive their *Order* from other *Bishops*; and *these* again from *others*, and so upwards to the *Apostles*, who receiv'd this *Power* immediately from *Christ*, as *Christ* from his *Father*, *As my Father sent me*, says he, *I send you*; and so must you send others; and so I am with you and them to the end of the World.

As therefore, all Men, according to the Life of Nature, (by a long tract of Generations,) descend from *Adam*; so all the Ministers of the *Catholick Church*, according

to Super-natural Power (by a long race of *Ordination* and *Consecration*) descend from *Christ* our Lord, who is the *Second Adam*. There is no *Minister*, therefore, in the *Church* of God, but can derive his Power of *Consecration* to offer Sacrifice, absolve from Sins, and to administer other Sacraments (whereby Christians are sanctified) from Christ, the Chief Fountain and Author. Whence it follows, that all his Works (which he does by this Power) are attributed to Christ, as the Supreme Author, who instituted this Power, and invisibly presides and assists therein; Man being only his Instrument, whereby he does all this; as St. *Augustine* and other Fathers excellently observe and teach.

In like manner all power of *Jurisdiction* of Ministers to rule and govern Christians, to preach the Word of God to them, and officiate in their Pastoral Duty, descends from Christ, and may clearly be reduced to him; for the *Curates* or *Parish Priests* have their *Jurisdiction* from the *Bishops*, and *Bishops* from the *Chief Bishop*, the *Pope*; the *Pope*, seeing he is Blessed *Peter's* Successor in the same *Chair* and *Authority* of governing the *Universal*, or *Catholick Church*, must needs be invested with the same *Jurisdiction* which was immediately conferred upon St. *Peter*, and
in

*Tract. 5. in
Joan. Chrysof.
hom. 80. ad pop.
Ambros. l. 4. de
Sacram. c. 4, 5.*

is best to be imbraced.

51

in him to all his Lawful Successors: And also only those who have not an *ordinary*, but a *delegated* Authority in the Church, must have it from *Parochial Pastors*, or *Bishops*, or the *Pope*: So that there is no *Minister* in the *Catholick Church*, no *Preacher* of God's Word, or *Catechizer*, who cannot shew plainly his *Mission*, and demonstrate the same to be derived from *Christ*: And indeed, if they could not do so, they were in no wise to be heard, but suspected, and esteemed as *Wolves in Sheeps-cloathing*, since they enter not into the *Sheep-fold* by the door, but creep in privately another way, Joh. 10.

This Argument alwas the *Ancient Fathers* chiefly made use of, to convince all *He-e-ticks*; for by it, the Continuation of our Religion (from several Ages up to the time of the Apostles) is clearly shew'd.

Irenæ. l. 3. c. 1.
Tertul. de pre-
scrip.

The Succession of Priests, from the See of St. Peter the Apostle (to whom our Lord commended the care of feeding his Sheep) to this present Bishop, keeps me in the Church, says St. Augustine; and the like says St. Hierome in his Dialogues.

August. Epist.
165. Optatus
l. 2. cont. Parm.
Hier. cont. Lucif.

But now none of the *Ministers* of the *New Religions* can shew this. And indeed the power of *Order* (whereby the *Sacraments* are administred, and the People sanctified) they cannot derive from *Christ* and his *Apo-*

stles, because they have taken it quite away: Nor is there any amongst them that have received the *Episcopal* or *Sacerdotal Order*, unless it be some *Apostates* from the *Catholick Religion*, whose *Orders* then are of no more use and service; and yet the *Church* of Christ has had always these *degrees*, and been govern'd by them. Likewise they never had any power of *Jurisdiction* to preach the word of God, as true *Pastors*, or to administer Baptism, and rule the People in Spirituals, and Divine Worship. For I ask, of whom had *Luther* and *Calvin* this power? Of whom was either of them sent to preach their New Gospel and Reform the People? For they were not sent by the *Ordinary Pastors* of the Church, as 'tis sufficiently manifest. They came therefore of their own accord, without any Authority or Commission; which is a certain sign they ought not to be believed, but rejected. *For how shall they Preach except they be sent?* Rom. 10. 15. *He that entreth not by the door into the Sheep-fold, but climbeth up some other way, the same is a Thief and a Robber; but he that entreth in by the door is the Shepherd of the Sheep*, Joh. 10. 1. They enter not in by the door who usurp the *Pastoral Office*, without *Ordinary* or *Lawful Authority*.

Whether Se-
ctaries are sent
by Christ.

But perhaps they will say,
that they were sent by *Christ*,
and received Authority from
him,

to reform the Church: But 'tis not enough to say so; for all *Arch-Hereticks*, or *Seet-Masters*, affirm this of themselves; therefore they ought to produce their *Letters-Patents*, that Christ sent them, whereby to convince us, and confirm our Belief; as the *Apostles* confirmed their *Mission* with great *Miracles*; otherwise we ought not to accept their *Reformation*; but are bound rather to reject them, as *Imposters*.

Again, how did *Christ* send them, when they teach such different and *contradictory* Doctrine amongst themselves? For if Christ sent *Luther*, *Calvin* could not be sent by him, who overthrows *Luther's* Doctrine in many points, and damns it as *Heretical*. On the contrary, if *Christ* sent *Calvin*, *Luther* then could not be sent by him; for God is not contrary to himself, nor does the Spirit of the *Prophets* contradict each other. I omit other things which might be said to this purpose.

The Eighth Consideration from the consent of the Ancient Fathers, and Doctors, and their decision of Controversies, without which there is no certainty.

THat Religion is to be imputed to *Christ*, and to be preferred before all others, wherein there is an *unanimous* consent of the chief *Doctors* and *Fathers*, of every *Age* and *Country*, since *Christ*, about points of Faith, which is an easie end to all Controversies ; and from which if you recede, there is nothing to be relyed on, for a certainty : But such is the *Roman Catholick* Religion, therefore 'tis the only true Religion of *Christ*.

And, First, Touching the consent of *Fathers*, about the *Tenets* of our Religion, it appears by their Writings : For as many ancient *Doctors* as have written in *Greece*, in *Asia*, in *Egypt*, in *Affrica*, in *Spain*, in *Italy*, in *France*, in *Germany*, in *England*, of the *Mysteries* of our Religion, are all consenting to *Free-Will*, merit of *Good Works*, the Sacrifice of the *Mass* for the Living and Dead, *Monastick Vows*, *Fastings*, *Feasts*, *Invocation* of *Saints*, &c. which are disowned by these *New Religions* ; neither can the *Lutherans* and *Calvinists* deny it ; but say, these were the
Spots

Spots and Blemishes of the ancient Fathers,
then inclining to Superstition
and the Traditions of Men; *Cal. l. 2. c. 2.*
whence they fly to the Scri- *5. 14. & 16.*
ptures, according to *their own* *l. 3. c. 4, 5.*

sense and interpretation. But how impro-
bable is this, that all the ancient Fathers,
writing of these matters in divers places,
with so general a consent, should err? For
the consent of many, especially before they
communicate one with another, in the same
opinion, is a great sign of Truth, attracting
their Minds to an unanimous consent thereof,
by divine illumination. For, 'tis the pro-
perty of *Truth* (being but *One*) to joyn and
unite in consent; but of *Falsity*, being mani-
fold, to *disperse* into sundry Opinions and
Errors.

Hence it is, that *Hereticks*, in several
Countries, writing of the same subject,
scarce ever agree; but are divided into ma-
ny Opinions, having once forsaken the
Truth.

Again, there is no Tenet of the *Catholick*
Religion can be shew'd, which has been in-
troduced a-new, by any in the *Church*; which
is a manifest sign, that it has *always* been in
the *Church*, and descended from the *Apostles*:
For if it were brought in a-new, after the
Apostles, against *Apostolical* Doctrine, it
could be shew'd in *what* Generation or Age
it was done, where, and by what *Author*,
and

56 *What Faith and Religion*

and who *opposed* the same: For no new Opinion is ever raised, without great stir and contradiction. Therefore we can shew the rise of all *Heresies*, where, when, and by what *Authors* they first began, who opposed them, what strifes they made, and finally what *Pope* and *Council* condemned them. But if this can be demonstrated of particular *Heresies*, how much more of the chiefest points of Religion, if any innovation were made in them?

It is clear therefore, that our *Catholic* Religion, not only by the *Succession* of *Ministers*, but also by *Consanguinity* of Doctrine, as *Tertullian* expelleth it, *Lib. de Prescrip.* is continued, and accords with the Ancient and *Apostolical* Religion.

That the Opinions of these New Religions disagree with those of the ancient *Fathers*, *Hereticks* themselves abundantly confess; since, in the Chapters aforesaid, they blame them of Superstition, and averr they cannot be excused of Errour, as we shall see more at large hereafter.

The Controversies of the Cath Church are easily appeased.

Secondly, The *Controversies* that sometimes arise in the *Church*, are easily decided, by the continual practice of the *Church*: For the *Catholic* Church hath an *Infallible Judge* of *Controversies*, the *Pope*, with a *General Council*,

Council, by which Judge all Controversies have hitherto been easily concluded ; all Heresies sprung up in divers Ages have been condemned, and Catholick People kept in one Faith, one Religion, and one Doctrine, through the whole World. In this manner was the *Arrian* Heresie condemned by the Synod of *Nice*, under Pope *Silvester* ; the *Macedonian* Heresie, by the Council of *Constantinople*, under Pope *Damasus* ; the *Nestorian* Heresie, by the Council of *Ephesus*, under Pope *Celestine* ; the *Eutychian* Heresie, by the Council of *Calcedon*, under *Leo the First* ; the *Iconomachists*, by the Second Council of *Nice*, under *Adrian the First* ; and to omit others, the *Berengarian* Heresie concerning the *Encharist*, by the Synod of *Rome* and *Vercelles*, under *Leo the Ninth*, by the Synod also of *Tours*, under *Victor the Second* ; by the Synod of *Rome*, under *Nicholas the Second* ; and by another *Roman* Synod, under Pope *Gregory the Seventh*.

For all Reason requireth, that the Cause of Religion (being common to the whole Church) should not be judged by private Persons that have obtained no Dignity nor Degree in the Church ; but by the Supreme Pastor of the Catholick Church, together with other particular Prelates, to whom the Regiment of the Church is committed, and who are the Representatives of the whole Catholick Church. As the Controversies about Laws and

Privileges of a *Kingdom*, are decided by none but the *King*, and *Chief Men* who represent the whole *Kingdom*: For to those who are made *Superiors* in any *Community*, Spiritual or Temporal, it belongs to allay Differences and decide Controversies, about matters properly pertaining to their Government, thereby to take away all contradiction for the future.

And indeed, unless the Church had this power, it would have been very imperfect, lamely instituted, and more miserable than any Temporal Kingdom, or Commonwealth: For there would never have been an end of Disputes and Contentions touching the chief points of Faith, no end of Dissensions and Contradictions; and it must necessarily, in a short time, have been divided into a Thousand Sects, as we see it happens by the *Conventicles* of *Hereticks*.

Hence it is, that in the *Catholick Church*, all points of Faith are certain and defined, and no *variation* made of them, and all *Catholicks* unanimously consent acquiesce, and are satisfied in the belief of them.

Hereby it follows, Thirdly, If you depart from the *Catholick Religion*, you have no certainty to depend on, for the true way of Salvation: For what Religion will you make

make choice of, in so great a variety? The *Lutheran*? But why not the *Presbyterian*, or any other *Fanatick*? Why do you profess *Luther's* Religion before the rest? For the *Presbyterians* and *Fanaticks* have *Scripture* for their Religion as well as the *Lutherans*.

Again, if you will imbrace the Religion of *Luther*, which sort would you have, the *mild* or *rigid*? That pure Religion which *Luther* (the *German Prophet*) recommended, or that which *Philip Melancton* renewed? But this also is of divers sorts; for the *Augustane* Confession was often changed. If you are for *Calvin's* Religion, why not *Luther's*, since he is the *Parent* of all, and the first that brought into the World this new Light of the Gospel?

Again, if you are for *Calvin's* Religion, whether that of *Puritans* or *Protestants*? For they are very different, as the *English* well know. I omit many differences wherein these Sects are divided. There is no solid Reason can be given, why you should profess one, for the certainty of it, rather than the other; since they all stilly alledge the Word of God to be of their side, that they have the Spirit of God, and that the sence of Scripture is clearly for their Doctrine, and that all the rest are false, and manifestly against Scripture; nor can they otherwise prove it, but by saying, that 'tis clear to every one that has the Spirit. Therefore

they all urge the same reason for their Doctrine, and rely on the same foundation. You must therefore be of all their Religions, or of none.

But the *Catholick Religion* proves her Tenets far otherwise; namely, from *Sacred Scripture*, according to the *exposition* of the *Holy Fathers* and *Doctors* of all Ages; from the *Sanctity*, *Miracles*, and *Prophetick Spirit* of those that profess this Religion; from the *perpetuity* and *uniformity* of Doctrine through all Ages: from the *purity* of Life, which this Doctrine induceth; from the *Conversion* of Nations to this Doctrine; and from all the other *Considerations* set down in the foregoing Chapters.

*The Ninth Consideration, proceeding from
divers Reasons, why these New Religions
are to be suspected and avoided.*

ALL other Religions, besides the *Catho-
lick*, expressly and particularly, that
of *Luther*, *Calvin*, and the *Fanatick* (which
I chiefly speak of here) ought worthily to
be suspected, and abandoned, as Heretical
Sects, for many Reasons, which I shall here
briefly commemorate, and referr to your
serious Consideration.

The

The First Reason, from the Novelty of it.

ALL Novelty, or all *New Cutts and Fashions* (as St. Gregory Nazianzen calls it) in any Government (and chiefly in the Affair of religion) are to be shunn'd and ayoided. The Christian religion is an ancient solid, and immutable thing, intended to last to the end of the World: For it is the Form, Strength, and as it were the Soul of Christ's Church; for as by the Soul the Flesh is animated into a Living Man; so by religion, an Assembly of Men (who otherwise, of themselves are but carnal) is formed into the Church of Christ, which is a Spiritual Kingdom, As therefore the Church and Kingdom of Christ is ancient, and never to be rooted out, as *against which the Gates of Hell* (that is to say, no Heresies, or other wicked attempts) *shall ever prevail*, Mat. ult. and with which Christ has promised to remain to the end of the World.

*De August de
stit. creden.
c. 17.*

Such also must the *Religion* be by which this Church and Kingdom of Christ do subsist.

Therefore Novelty is repugnant to the true Religion.

But

is best to be imbraced. 63

But that these are *New Religions*, is manifest.

First, Because we can shew the first Authors of them, the place, time, and manner how they began, who resisted them, what great Commotions, Troubles, and *Mobbs* were raised by reason of them; and finally, by whom they were condemned. Now, what clearer signs can there be of Novelty? In the same manner, all Heresies, introduced against *Apostolick Doctrine*, are convinced of Novelty; because we can shew how they crept into the Church, at what time they began, in what place, by what Author, who opposed and condemned them.

Secondly, Before the year of our Lord 1517. *Luther's* religion was not in the World, nor *Calvin's*, nor the other *Fanaticks*, which are but two branches of the *Lutheran Religion*: For it appears by Historians of that time, wherein *Luther* first shew'd Head, that there was no religion in the World, but the *Catholick Religion*, (and a very few *Hereticks*, called *Hussites*) except the *Judaick*, *Mahometan*, and *Pagan Religion*.

Thirdly, If you should say, that *some* of them were existent in the World; namely, the *Lutheran Religion*, &c. but lay hid; I ask,

ask, in what place it was, in what Kingdom, in what Town, who were the Defenders or Maintainers of it? Lastly, How do you know it was in Being before, since it could not be manifest but by Writers, who report no such thing, but the contrary. Besides, when there were in every place, *Inquisitors of Heresies*, how could this Religion lie hid so many hundred years, and not be discovered; and never any one of the Followers of it fall into their Hands and be corrected? Never any Heretical Sect could so hide it self, but be often taken, and publicly called in question and examination. Again, if this religion was in the World before *Luther*, why did not the Professors of it (who have hitherto lay hid) come forth, and acknowledge him as a Doctor of their Faith, and a Champion of their religion? Why did they not appear in publick, and join with him, as their Partner and Patron, who had set at liberty their religion, before suppressed and persecuted? But no such ever appeared, that had been of this religion, before him; but all of them were of the *Catholick Religion*, before they turned to *Luther*, as *Luther* himself (before he revolted) was a *Roman Catholick* and a *Friar*; and said Mass seriously and devoutly fifteen years together, as himself confesseth.

*L. de Missa aug-
gular & l. 2
contr. Swingl.*

Where-

Whereby it is clearer than the Sun at noon day, that *Luther's Religion* is altogether new, and was unknown to the World before his time: Not any Congregation of Men, and perhaps no single person was ever in Being before him, that professed the same Religion; that is, all the same points of Faith, his whole Body of Doctrine. For although he might hold *some* Opinions of ancient *Hereticks*, yet the *Religion* of *Luther* and the ancient *Hereticks* is not therefore the same, but in part. For *Religion* is a *Complex*, or comprehension of all those things which pertain to Faiths. But no body (before him) ever taught all the same Tenets.

This is also convinc'd by another reason; for 'tis manifest, the ancient *Doctors* and *Fathers* flourishing in former Ages, were not of *Lutheran's Religion*; 'for They all confess 'Free-Will, the necessity of *Good Works*, 'Merits of life eternal, and possibility of keeping 'Commandments: They approve of the 'Invocation of Saints, the Veneration of holy 'Relicks and Images, the Sacrifice of the 'Mass for the living and dead, the Ordination 'of Ministers, the Evangelical Counsils of 'Monastick Vows, the custom of Fasting in 'Lent, &c. all which *Luther's Religion* denies, and denounces as superstitious, injurious to God, and wicked. That the ancient *Fathers* confess and approve all these things, is clear by their Writings; nor can *Lutherans* and

Calvinists deny the same, but say, they were the Spots of the ancient Fathers: beautiful spots indeed; Superstition, Idolatry, Impiety. But if the *Doctors* of former Ages were not of this Religion, but always decry'd and condemn'd the same, 'tis evident that it is not *Ancient*, but *New*. Now, in the Church, there is no Religion taken for the true Religion of *Christ*, besides that which the ancient *Fathers* and *Doctors* of the Church have held.

Hence it plainly follows, that the *Lutheran Religion* is not the Religion of *Christ*; for *Christ's Religion* is not new, but old: But *Luther's Religion* is new, and not old, as 'tis shewed. The Religion of *Christ* has been always in the World, from the time of the Apostles; but the Religion of *Luther* has not been always, but began in the year of our Lord, 1517, as aforesaid. Again, if *Luther's Religion* is the true Religion of *Christ*, the Congregation of People, holding this Religion, is the true Church of *Christ*; therefore the Church of *Christ* was not before *Luther*, (as has been declared) because the *Lutheran Religion* (which constituted this Church) was not before *Luther*. If you say, it was in the Apostles time, and some Ages heretofore, it is to be proved, there were some then living that held all *Luther's Tenets*: We can for certain, and with ease prove the contrary: 'For it is a parent, the

Sa-

‘Sacrifice of the *Mass* for the living and the
 ‘dead, Ordination of Ministers, Monastical
 ‘Vows, and the like (which are repugnant
 ‘to *Luthers* Religion) were in the Church of
 ‘God in the Apostles time, and the Ages
 ‘nearest to it. Moreover, suposing, but not
 granting, that that it had been in the Apo-
 stles time, and some time after, yet at least
 in the Third and Fourth Age it began to va-
 nish and be quite lost, which also the *Luthe-
 ran* Doctors confess in the
 Book of *Centuries* published by *Cent. 2, 3, 4, 5,*
 them. Therefore, for 1300. *6, 7, 8, 9, 10.*
 years, the *Church* of *Christ* fell *cap. 4.*
 away and perished: For at
 least, so long it is manifest, the *Lutheran*
 Religion was not, but what florished was
 point blank contrary to it. The true Re-
 ligion, then, for so so many Ages was ex-
 tinct, the Gospel obscured, the *Church* of
Christ overthrown, till *Luther* (the *German*
 Prophet) rose, and dispell’d this mortal
 darkness, brought into the World the light
 of the Gospel, and repaired the ruines of
 the Church. The *Lutherans* in several
 Towns of *Germany*, declare this in writing
 upon the Frontispiece of their Houses (in
 Capital Letters) in these or the like words, in
 ‘such a year, the true light of *Christ’s* Gos-
 ‘pel shin’d first in this City, by abolishing Su-
 ‘perstition, &c. Now if the Church of *Christ*
 had perished for so many Ages, how is it

true that it was built upon a Rock, *Matth.* 16. and not rather upon Sand? How is it true, that the Gates of Hell shall not prevail against it? How is the House of God the Ground and Pillar of Faith? *2 Tim.* 3. How is the Kingdom of Christ (which is th Church) stable, firm, eternal, and never to be dissolved? *Dan.* 2.

If you say, the Church and *Lutheran Religion* hath continued in all Ages from the time of Christ and his Apostles, but lay hid, it is more than can be proved, and without any probability, as hath been demonstrated. But les us grant it to be hid; therefore it was not the Church of Christ: For the Church of Christ is like a City placed upon a Hill, which cannot be hid, *Matth.* 5. She is the Mountain of our Lord's House, established in the top of the Mountains, and exalted above the Hills, conspicuous to all, and all Nations shall flow unto it, *Isa.* 2. She is extended from Sea to Sea, and from the River unto the ends of the Earth, *Psal.* 71. She is that great Mountain which filled the whole Earth, *Dan.* 2. For the Church of Christ ought to be manifest, that by her Worship, Splendor, Manners, and outward Form, the Nations might be attracted to her, and that those who desire to be made Christians might know whom to go to, advise with, and receive instructions from. In like manner her Doctrine and Belief ought to be manifest, or
else

else 'twould be unprofitable to the World, and could not convert Nations. Therefore in the time of Persecutions, it was never so obscure, but every where known, as Ecclesiastical Writers tell us. And from hence came such a multitude of Martyrs. Again, if it lay dormant so many Ages, it was altogether unworthy of the Christian name: For how could this be call'd the true Church of Christ, which durst not confess the sincere Doctrine of Christ? But was of such a cowardly nature, and so affraid of death, as to hide it self in the dark, and not dare for so many Ages, to appear in the light. Nay, did not only hide her self so many Ages, and suppress the sincere Profession of Faith, but also confess a false Faith (namely, the Papistical) adore Idols, and defile her self with a thousand Superstitions, and Sacriledges? For before *Luther*, all Christians (in outward shew at least) behav'd themselves like Catholics, or else they would have been presently taken by the *Inquisitors*, and *Bishops*, and punished as *Hereticks*: So that the Church of Christ would have been more miserable and deformed than the ruines of the *Synagogue* (or the *Jewish* Sect) which always held their Meetings in some places or other, and made a profession of their Religion, nor was ever compell'd (at least in *general*) to the Worship of Idols. It would also have been more wretched, and in a

worse condition than all Heretical Sects. For, there has been no Sect of any name, which has not had their Churches, Preaching Houses, or Conventicles, and some form and profession of their religion, whereby it was known.

From these things it is clear, nothing can be more absurd, than to say, that the Church of Christ (for so many Ages) absconded. I conclude therefore with this *Dilemma*; either the *Lutheran* and *Presbyterian* religion were before their Authors, or not: If not, then they are plainly Novelties, and therefore not the *Religion of Christ*, which is ancient; but if they were existent, then they were occult, and therefore could not be the *Religion of Christ*, which hath been always visible, manifest, and publick. What hath been said and proved in this Discourse against the religion of *Luther* and *Calvin*, may be also said of all other Protestants, whether *Anabaptists*, *Independents*, *Quakers*, and the like Heresies; for there is the same Novelty in themall, and therefore the same reasons may be urged against them; but for clearness sake, and not to cloy the *Reader* with repetition of Names, I have only made use of One or Two.

I conclude therefore in the Words of St. *Hierome*, who writes thus, *I'll tell you briefly*
and plainly my Opinion, *We must live and die*

Dialog. contr.
Lucif. in fine.

in that Church, which being founded by the Apostles, remains to this day. If in any place you hear some who are called Christians to derive a Name from some other Person, (besides Jesus Christ) as Marcionists, Valentinians, Montanists, (Lutherans, Calvinists) &c. know they are not of the Church of Christ, but the Synagogue of Antichrist; For by this very token that they have been brought in under such a Name in after Ages, they are known and convicted to be some of those, whom the Apostle foretold: Nor let them flatter themselves by quoting Scripture for their Tenets, since the Devil quoted Scripture also, which consists not in the reading, but understanding of it. As Novelty therefore is a sign of Heresie foretold by the Apostle; so such a Sectary Name a sign of Novelty; and as for bringing of Scripture, it is common to the Devil, as well as Hereticks.

The Second Reason, from a defect of Succession.

ANother reason why these Religions are not to be approved, is, because they want a Succession of Ministers, derived by a continued Order from the Apostles; which Succession is necessary, that our Religion or Church should be judged Apostolical: For, without this Succession, it cannot be continued with the Religion of the Apostles.

They want
Succession.

Hence it is, the Fathers teach every where, that those who would be accounted the true Church of Christ, ought to shew the Succession of their Bishops, by a continual Series, or order of them from the Apostles: But if they cannot do this, 'tis a clear sign, that they are not of the true Church of Christ. So Optatus Milevitanus (to convince the Donatists that they were not of the true Church) saith, Shew the Original of your Chair, if you claim to your selves the true Church. And Tertullian, Let Hereticks shew the Original of their Churches; let them declare to us the Order of their Bishops, by such a continued Succession, that their first Bishop have

Tertul. prescrip.
advers. Heret.

either

either an *Apostle* or *Apostolical Man* for his Predecessor. The same Argument other Fathers mke use of, as *Irenaeus*, *Epiphanius*, *St. Hierome*, and *St. Augustine*.

Iren. l. 3. c. 3. Epiph. Her. 1. 27. infr. cont. Lucif. August. c. 4. cont. Epist fundam.

But it is manifest, that neither the *Lutherans*, *Calvinists*, or *Fanaticks*, have the least appearance of any such Succession; for to whom, I pray, succeeded *Luther*, who was for the most part the Author and Parent of those Religions? Whose Chair and Authority did he seize upon? Who was Chief of the *Lutheran* religion before him? Who of the *Presbyterian* religion before *Calvin* and *Swinglius*? But if none can be nominated, it is clear they want that Succession, which the Fathers require to make their Church *Apostolical*.

Again, They do not only want Succession of *Chair* and *Authority*; but also a degree *Ordination* of descending from the Apostles: For a double Power in the Ministers of the Church has been always requisite, and both of them to be derived by a continued Order from the Apostles, as aforesaid, in the Seventh Consideration; to wit, the power of *Order*, whereby Sacrifice is offered, and the Sacraments administred, to sanctifie the Faithful; and the power of *Jurisdiction*, whereby a Right and Authority is granted to go-

vern and feed the Church with the Word of God, &c. But neither of these can they derive from the Apostles; not the power of *Jurisdiction*, as it has been shew'd; nor likewise the power of *Order*; for who ordained *Luther* or *Calvin* Bishops of their Church? If they say, that Ordination is not necessary, they contradict all Antiquity, and the continual practice of the Church; for there was never any made a Bishop in the Church to perform all Episcopal Functions, unless by another Bishop, to whom two other Bishops were to be assisting, according to the Institution of the Apostles, as is expressly commanded, *Can. 1. Apost. & Can. 4. Synod of Nice*: And *St. Paul* insinuates the same, writing to the Bishop *St. Timothy*, saying, *Neglect not the Grace that is in thee, which is given thee by Prophecy, with the imposition of the Hands of Priesthood*, 1 Tim. 4. That is, the Assembly of Bishops, who laid their Hands upon him that was to be ordain'd, as the *Fathers* expound it.

Hereby it is clearly manifest, that the *Lutherans* and *Calvinists* have neither of the said powers of *Order* and *Jurisdiction* from the Apostles, and that they are not descended from the Apostles, according to either, nor can trace back either of these two from themselves up to the Apostles; and consequently that they have neither true *Religion* nor the *Church of Christ* among them: for
this

this ought to descend, and be as it were continued from the Apostles, by the means of these two Powers, as hath been declared: For all Spiritual Power ought to be derived from Christ, by the Apostles and their Successors, (through a certain continued Succession and Communication,) upon other Ministers, as our corporal Life (by a chain of Causes) is derived from the First Man, *Adam*, and so must be to the last Man that shall be born: For as in the Old Testament, none were to be Priests, unless they descended from *Aaron*, of the Tribe of *Levi*; so in the New Testament, none are *Priests* or *Bishops*, unless they derive their degree of *Order* and *Jurisdiction* from *Christ* (the Chief Bishop) by the *Apostles* and their *Successors*. As therefore the *Synagogue* of the *Jews* could not be without *Priests* descended from *Aaron*, by a continued Race; so the *Church* of *Christ* cannot be without *Priests* or *Bishops*, descending from the *Apostles* to their *Successors*, by a perpetual continued *Order* and *Succession*. But the *Congregations* of *Luther* and *Calvin* had never any such Ministers; they never had any Bishops (lawfully ordained) amongst them, that could derive their power of *Jurisdiction* from the Apostles and their Successors, to govern the People: 'Tis plain therefore, that they have not the *Church* of *Christ* amongst them.

*The Third Reason, from the defect of
Mission.*

THE Third Reason is, from a want of Mission; because they introduced these Religions of themselves, without any Lawful Authority. This therefore should make them worthily to be suspected as erroneous, and the Authors of them to be Wolves and Seducers: For no body in the Church ought to Preach, but those that are sent by Lawful Authority, according to the Apostle, *How shall they Preach, unless they be sent?* Otherwise a great confusion would spring in the Church: For every one then would take upon him the Office of Preaching, and governing the Church, and sow what Errors he pleased: For if in a Temporal Republick, or Humane Government, no Man can intrude himself, and assume the Magistracy to govern the People in Earthly Affairs, pertaining only to this Life, but ought to have Commission from the Prince; how much less in the Church, in the Spiritual Kingdom of *Christ*, can any one arrogate to himself the Office of a Pastor to govern the People, in things belonging to their Eternal Salvation; but ought to have Authority from the Supreme Head of the Church? For a confusion
of

of Government in the *Church* is much more to be avoided than in a Republick; since this tends to a destruction of Souls, whereas the other is but the loss of our Fortunes or Bodies.

Again, *He that entreth not by the door, into the Sheepfold, but climbeth up some other way, the same is a Thief and a Robber*, saith our Lord, *Joh. 10.* But he that, without any Lawful Mission and Authority, assumes the Office of a Pastor in the *Church*, does not enter in at the door, but climbeth up some other way, as the Fathers every where expound it, and as 'tis plain enough of it self: For, what is it else to enter by the door, than to enter by a Lawful way, by legitimate Authority? For a door is the ordinary way appointed, whereby to enter into the Sheepfold, and signifies this Lawful Authority, whereby Ministers ought to be admitted into the Sheepfold of *Christ*, to govern and feed *Christ's* Flock.

Moreover, our Lord says by *St. John*, *He that speaketh of himself seeketh his own Glory; but he that seeketh his Glory that sent him, the same is true, and no injustice is in him*, *Joh. 7. 18.* By which Words he signifies, we must not believe those who come of themselves, and are not lawfully sent, because they seek their own glory and profit, to which end all their Doctrine is directed.

Lastly

Lastly, The Apostle, in his Epistle to the *Hebrews*, judges this Mission to be so necessary, that he requires it in *Christ* our Lord: *No Man taketh this Honour to himself, but he that is called of God, as Aaron: So Christ also did not glorifie himself, that he might be made a High Priest; but he that said to him, Thou art my Son, this day have I begotten thee.* Hence it is, that our Lord so often inculcated to the *Jews* his *Mission*; namely, that he did not come of himself, but was sent by his Father, and confirms the same many ways.

Hereby it is clear, that *Luther, Calvin*, and the like new Doctors, are not to be heard, nor their Doctrine believed, but avoided and detested; because 'tis apparent, they came of themselves, without any Lawful Authority. It is evident, that they have usurped to themselves this Function and Duty of *Pastors*, and a Right to Reform the *Church*. It is manifest, they entred not by the door, and by a legal way, but climb'd up another way, into the Sheepfold; and therefore, according to the Sentence of our Lord, they are to be taken for Thieves and Robbers.

Christ sent
them not.

Perhaps they will say, they were sent immediately from *Christ*, as of old God sent the Prophets, in an extraordinary manner, to Reform the People, and as *Christ* sent

sent his Apostles to convert the World; and as St. *Paul* (after our Lord's Ascension) was not sent by Men, nor received the Gospel from Men, but immediately from our Lord Jesus Christ.

But, First, 'tis not enough to say this, and boldly to affirm it, but they must prove it, and evince it to be true, lest the People, and other ordinary *Pastors* lawfully renounce them, as Impostors. As the Prophets of old, and the Apostles, did not only say, that God sent them, but abundantly prov'd and demonstrated the same, by many Miracles.

Secondly; All *Arch-Hereticks* and false *Prophets* in all Ages, have said the like; namely, that they were sent of God, and received their Authority from him. Therefore all are to be imbraced or none: For why should I believe (for example sake) that God sent *Calvin* rather than *Luther*, *Munster*, *Arrius*, or any other *Arch-Heretic*, since he cannot shew greater Proofs or Reasons of his Mission, than the others.

Thirdly, If God sent *Calvin*, then he did not send *Luther*; and so the contrary; because, if two Prophecy contradictions, and condemn one another (in their Doctrine) of
relie,

resie, they destroy the Religion of each other. Wherefore, if God sent both of them, he should be against himself, deny and overthrow himself, destroying by one, what he built up by the other. Amongst the Prophets which God sent, there was always an exact agreement of Doctrine.

Fourthly, If God sent *Luther* or *Calvin* to reform the Church, I ask at what time, and in what place did God confer on them this Ministry? What Words did he say to them, either outwardly or inwardly? How did he declare to them the points of Reformation, what order and method did he prescribe them? How, or in what Form did he appear to them? Whither exteriorly, in a visible manner, as he did to *St. Paul*, or interiorly, by an imaginary Vision, in some ecstasie, as to the *Prophets*, and to *S. John* the Evangelist in his *Revelations*? For all these things God is wont to do, when he sends any One *extraordinarily*; and the *Prophets* themselves, presently, when they began to Preach, declared all this, that the People might understand by whom they were sent, or what charge was given them; as it appears by the Prophet *Isai. Chap. 1. &c. Ezek. 1. &c. Dan. 2. and 9. &c.* In fine, all the *Prophets* were used to Evidence this in the first place; as you may see in their Prophecies. In like manner, it is known at what time,

time, and by what Words our Lord sent his Apostles, and what he enjoyn'd them, &c.

But these new Prophets were so inconsiderate, that they never thought of this, to be reputed immediately sent from God; for there is no mention hereof made by them; which is a most certain sign, that they are compelled of necessity to tell a most grievous untruth, by saying, God sent them: For who can doubt, if they had the least colour of Divine Mission, they would not have inserted it in their Writings; and presently manifested the same to the whole World, expressing the time, place, manner, and precept of our Lord, together with other circumstances?

Fifthly, If God sent them, he did not only send them as *Reformers* of Manners (as the *Prophets* were sent) but as *Reformers* of all Doctrine and Religion; and therefore an exact narration and description of their *Mission* was chiefly necessary, and a nomination of the points which God would have reformed, and in his Name and Words propounded to the Church; as the *Prophets* of old were used to do, when they proposed to the *People* the Divine Commandments in the Name of God. But these New Prophets have not proceeded in this manner, but by chance, and as their matter required, they fell from one Opinion to another; as it

happens in Disputes and Contentions, when their Minds were more and more exasperated, and as by experience they could learn how to accommodate themselves in their Affairs, and incommode or undermine the *Pope's Authority*, which condemned them: For what ever they perceived would be most prejudicial to the *See of Rome*, or advantageous to it, they decreed points of Faith accordingly, and varnished them over with the Word of God, as I shall shew hereafter.

Sixthly, In *Humane Policy*, if any should pretend Authority to govern, it is not sufficient to say, that he was sent by the Prince of the Country, who was far off, and could not conveniently come himself; but he must shew his *Patent*, or *Commission*, signed with the King's Seal, which then is diligently examined, least there should be any fraud in the case; and if there should be the least sign of a sham or cheat, it is not to be admitted, till a full and certain proof thereof be made. The same we see in the *Apostolical Legates*, who all shew their Patents authentic, wherein their Mission and Commission is contained, otherwise they are not credited, nor have Authority. What madness is it then to admit into the Church and Kingdom of Christ, not only New Pastors, but likewise Reformers of the whole Religion of
the

the Church, only upon their saying that *Christ* sent them, and that they have the Spirit of God, without shewing any Patent or Miracle to prove it?

Seventhly, The account of time also, is strongly against them; for if the *Church* fell away about 600 years after *Christ*, and became the *Synagogue of Antichrist*, (as they teach,) Why was the Mission of these Reformers delay'd to these times? Why did God forsake his Church 900 years together, and suffer it to continue in its ruines, in Superstition and Idolatry, as nothing belonging to him; and after the accomplishment of so many Ages, should send first to her these New Reformers, or Chief Masters? Is this the Love of *Christ* towards his *Church*, which he hath cleansed with his Blood, which he hath quickened with his Spirit, and which he hath adopted or chosen for his Spouse? He shew'd himself much kinder to his Handmaid, the *Synagogue*, by sending them many Prophets to reclaim them, still prone to Idolatry and grand Impieties. Therefore, if these Men would have been thought Reformers, they should have feigned the *Church* to have fallen but a little before them, and not for so many Ages to have lain putrified in its ruines. Otherwise, this long distance of time confutes their Mission, and shews it to be very imprudently forged.

Eightly, Hereunto may be added other most certain signs that Christ did not send them; as their *vicious* Life, Pride, contempt of the Holy Fathers, the Errors, and Lies, wherein they were taken; besides their inconstancy of Doctrine, which I shall declare in the following Reasons.

Ninthly, and Lastly, They teach that nothing is to be believed, but what is in Scripture. Let them therefore shew, out of the Scriptures, that they were sent by God to reform the Church. In what place, and by what Words of Scripture did our Lord give this Authority to *Luther* or *Calvin*? Otherwise we cannot believe them, being themselves Judges, nor receive them as *Reformers* of the Church.

And here I cannot forbear to insert a ridiculous fancy of the *Lutherans*, which yet made a great noise among them: They endeavoured to establish the *Mission* of their Prophet, by a certain Prophecy of *St. Ambrose* and *St. Augustine*, contained forsooth in this verse, *Tibi Cherubin et Seraphin, incessabili voce proclamant*; that is, *To thee Cherubins and Seraphins continually do cry*: For, some years ago, they erected an *Effgies* of *Luther*, cut in Brass, with this Inscription: *A divine and wonderful Prophecy of St. Ambrose and St. Augustine, shewing the time and coming of Luther, wherein he began to write a-*
gainst

is best to be imbraced. 85

gainst the Roman-Antichrist, as it is contained in the Letters of this Versicle, representing the date of the year; which is a thing worthy the note and admiration of all Faithful Christians.

Tibi CherUbIn et SeraphIn InCessabili VoCe proCLaMant.

The Numeral Letters of this Versicle are 1517. in which year of our Lord Luther began first to Preach.

But this was certainly a very poor shift :

For, First, By such Numeral Hitts nothing certain can be concluded by any Wise Man, as hath appeared by many Examples in former ages, from the success of things.

But, Secondly, Grant it a prophetical speech concerning Luther; the exultation and gratulation of the Celestial Spirits for the Preaching of Luther, need not to be signified thereby (as the Lutherans would have it;) but rather the blindness of Luther, and all that are of his Sect; as in the 6th of *Isaiah* where the Seraphins in like manner cry, *Holy, holy, holy, is the Lord God of Hosts, the whole Earth is full of his Glory*, (from which place, these Versicles are put in the Hymn,) is designed the execration or blindness of the
Jews,

Jews, as by the sequel it is gathered: For God is provoked at the view of his Holiness (which abominates all Sin) to execute revenge and just Judgment upon so great Wickedness and Impiety. In like manner, *they shall cry for Vengeance at the end of the World*, Apoc. 4. 8. To conclude, if we write these Names (according to the Hebrew manner) by *m* and not by *n*; that is, *Cherubim* and *Seraphim*, as they ought to be written; so the Number will rise to 3517. which being ended, the *Cherubims* and *Seraphims* will still cry, *Holy, holy, holy*; but this *Clamour* will not be for joy of the success of Luther's Gospel, but an approbation of his just punishment, whereby he and all his Associates shall be tormented to all Eternity.

The

The Fourth Reason from a want of Miracles.

THese new Religions with the Authors of them, are very much to be suspected, because they were introduc'd without Miracles or Signs from God: For these were chiefly necessary.

Miracles necessary.

First, That so they might shew themselves to be no Impostors, but true Pastors sent by Almighty God, and to convince the World they ought to be received. For, since it is manifest in *Scripture*, that in the later days, many false Prophets shall arise, bragging to be sent from God, therefore our Lord gave us a special warning of them, not to give ear to them, without infallible proofs of their Mission, which cannot be but by Signs and Tokens from God; as are Miracles, Prediction of things to come, Revelation of things hid, &c. for, since these things are above the power of Creatures, 'tis plain demonstration they are of God: And therefore they are like *Patents* signed with God's Great Seal, in proof of their Mission from him.

Hence it is, that as many as were ever sent immediately from God, to teach the people,

people, were impowered to work Miracles, or supernatural Signs, to prove the verity of their Mission. So *Moses* being about to conduct the Children of *Israel* out of *Egypt* and give them a Law, came with authority to do prodigious Miracles, and he himself did innumerable, or God also about him, who so often appeared to him in a visible shape. So all their *Prophets* proved the truth of the Mission by Miracles, or revealing of Secrets. The same did *Christ* himself, Lord of the *Prophets*; who although 'twas demonstrable in *Scripture*, that he was the *Messias*, and that it evidently appeared by the testimony of *St. John the Baptist*; yet presently at the beginning of his Preaching, he shewed that he was sent by his Father for the Salvation of Mankind, by many Miracles; and said to the *Pharisees* (that out of hatred, would not give credit to him) if they would not believe him for his own sake, at least they should believe him, being convinced by the greatness of his Works. In like manner, all the *Apostles* proved the legality of their Mission amongst the *Jews* and *Heathens*, by many Miracles. To conclude, so did the first *Doctors* of divers *Nations*, which were converted from *Paganism* to our Faith. Wherefore since their new *Prophets* say, that they were immediately sent from God, if they do not confirm it by Miracles, or supernatural signs (as all others have done, whom God im-

immediately sent) they ought not to be credited, or believed.

Nor does it avail any thing to say, that *St. John the Baptist* did no Miracles, because God work'd many Wonders, and supernatural things *about* him, whereby his *Mission* was sufficiently manifest. Also his Austerity of Life, and Sanctity of Manners, was no small Miracle. Therefore no body could doubt, but that God sent him.

Moreover, Miracles were absolutely necessary to prove them to be sent, not only as Converters of Manners, but also as Reformers and Correctors of all Religion to re-edifie the Church lapsed, to raise again the Kingdom of Christ extinct, and to make all things new. How great Miracles had been necessary for them whereby to convince the World, that they were bound to believe such Wonders and Paradoxes, and to receive them for such Reformers? If they had raised a thousand from the dead, and cured a hundred thousand lame, blind, and sick of the Palsie, it had been scarce enough to make one believe so great a matter. First, Because the Apostle saith, *Though we, or an Angel from Heaven preach any other Gospel unto you, than that which we have preached unto you, let him be Anathema*, that is, accursed, *Gall. 1. 8.* And repeating the same again for greater confirmation of the matter, he adds, as I said
L before,

before, so say I now again, *If any one preach any other Gospel unto you, than that you have received, let him be Anathema, Gal. 1. 9.* If we ought not to believe an *Angel* from Heaven, preaching any thing contrary to the received Doctrine of Faith; how many and great Miracles were requisite to be shewed by a mortal Man, that preaches contrary to the approved Faith, before he is to be certainly believed; as, that Christ's Church is utterly fallen, that Idolatry hath got into it, and extinguished the Faith, that all are in the state of Damnation, that the chiefest points of Religion are to be reformed, and that God sent *Luther* or *Calvin* to make this Reformation. Was it not fit, that all the Miracles of Christ and his Apostles should have been revived by this Reformer? Again, because the *Catholick Religion* (which now flourishes) has been above a thousand years in possession (as our Adversaries confess) and esteemed over all the World for the true Religion of Christ, and they that fell from it, were counted *Hereticks*. Therefore, without great and evident Miracles, to make it appear a wicked and unjust possession, it cannot lawfully be disturbed. And the Signs from God ought to be so apparent, and convincing, that there's no room left for any Tergiversation, or denial, otherwise we are not bound to believe them, but rather obliged to favour so long a possession, and
not

not desert the *Catholick Religion*. I add farther, that the *Catholick Religion*, in all those Ages, was famous for the Glory of Miracles, Wisdom, and Sanctity of the Professors, and even now is. Therefore there is need of many greater and more renowned Miracles to be shewed, before she can be lawfully dispossessed, cast down and rejected; also of greater Wisdom and Piety (and that by publick Fame) in the followers of these new Religions, than were ever in the Professors of the *Catholick Religion*.

Lastly, When the Religion of the *Old Testament* amongst the *Jews* was to be changed, and to pass from the *Shadow* to the *Trnth*, from the *Type* to the *Exemplar*, although our Lord could clearly out of the *Scriptures*, convince that this change was to be made, and that God sent him for this purpose, yet he was pleased to confirm the same with many and great Miracles, thereby to take away all occasion of cavilling and back-sliding. How many Miracles therefore shall we think needful, when a change is attempted to be made of the Religion of the *New Testament*, which the *Scriptures* expressly declare shall never be changed, but that God will be with it to the end of the World, and the Gates of Hell shall never prevail against it? Who can prudently believe (without great Miracles) a thing so

L 2

strange

strange and new, such a Paradox, as well against the *Scriptures*, as the judgment of the *Fathers*? Yea, what Miracles can be sufficient to make one to believe it to be probable? By this it is plain, that we deservedly require Miracles of them; and that they deal with us most injuriously and impiously, when they command us to believe them (in matters of so great weight) without any *Miracles*, and unless we do believe them, to persecute us grievously.

Whether
they prove
their Tenets
from *Scripture*?

But, say they, we prove our Tenets from the *Scripture*: True, but in *your own sense*, not according to the consent of the *Holy Fathers*, and received *Doctors* of the Church, who lived before our Controversies, and therefore could not be partial in their Opinions. Again, those proofs of yours drawn like a Spider's Web out of your selves, are as easily dissolved by *Catholick Doctors*. And there have sprung up so many new Reformers, so many Repairers of the ruined Church, so many Ralers of Religion extinguished, who, though they are very contrary amongst themselves, and contradict one another, each Sect striving to destroy what the other builds, yet all of them confirm their Principles by *Scripture*; all of them rely solely upon this Testimony for their Foundation, according
to

to their own Construction. Therefore this way of probation must be to all, or none: And to each of these Expositors it may be said, if nothing is to be believed, but what is in the *Scripture*; where I pray, does it tell you, that God sent you to reform the fallen Church, or Religion?

But it may be, they will say, they have no need of *Miracles*, for 'tis a *Miracle* great enough that in so short a time, so many have embrac'd this new Gospel. Perhaps this might be

Whether it be a *Miracle* that they have so many Followers.

some pretence or argument, if their new Religion were stricter, and more mortifying to the Flesh than the *Catholick Religion*: But since they have abolished all the Severities of the *Catholick Religion*, and given all liberties to the flesh, what wonder is it, if so many follow it? What wonder is it, if heavy things (by removing the impediments) fall downwards; and Rivers (by taking away their dams) run speedily to the Sea? Our depraved and corrupt nature is very prone to a licentious life, which it finds in these new Religions: Therefore so many profess them, not because they are convinc'd (by force of Reason) to believe that they are more holy, but because they find in them, that liberty which they covet and seek after, and can now enjoy the same (without any fear) under pretext of an honest and pious Religion.

I add also, that this *Miracle* may be as well brought by all these new Religions; for many have flock'd not only to the *Lutherans*, but to the *Calvinists* and *Anabaptists*, &c. therefore all should be holy and authorized of God. But God cannot deny himself, nor destroy what himself hath established. and therefore cannot be the Author of so many contrary Religions which condemn one another.

The

The Fifth Reason, from the Life and Manners of the First Reformers.

THE Fifth Reason: Because these New Religions were introduced by Men of Evil Life, and noted Infamy, Pride, Envy, Malice, and Detraction, having not the least shew of an Apostolical Spirit in them: For, as to *Luther's* Life, we know, that he was a professed *Friar*, and *Priest*, about fifteen years, and therefore strictly bound by a double Vow of Continency. We know also, that this Man forsaking his Monastery, Habit, and Profession, returned to a Secular Life; and seducing a professed Nun out of her Monastery, married her, and lived daily with her; whereby (in the opinion of the whole World) he committed a double Sacrilege, and that as many times as he used the act of Matrimony. What way of living could be more scandalous? We know, that he was so addicted to Gluttony and Lust, as frequently in his Banquettings and Compotations he would say, *That the use of a Woman was more necessary than to eat, drink, and sleep; and that it was Lawful to use the Handmaid, if the Wife refused the Debt or Right of Marriage.*

Lib. de Vit.

Conjugal.

Serm. de Matrim.

Hic.

96 *What Faith and Religion*

Hierome Bolsecus, *Julius Brigerus*, and others, describe *Calvin's* Life to be full of the worst of Crimes; as false Witness, or Perjury, Murders, Thefts, bestial Impurities, &c. many other Authors write the same things, which I never saw yet confuted.

But touching *Luther's* infamy, it is apparent by the Fact aforesaid, and notorious to the whole World; when being a Religious Man professed, and a Priest, he presumed to Marry a professed Nun; for this raises a scandal in the judgment of Divines; for if in the Civil Law, he is become infamous, that is taken in Adultery, how much more he that contracts a double sacrilegious Marriage? For Spiritual Adultery committed against Christ, is much more horrible and filthy, than carnal Adultery of Husband or Wife.

And as to the infamy of *Calvin*, It appears out of the Judicial Acts at *Noyon*, that he was convicted, and by Sentence condemned to be publickly burnt for Sodomy, had not the punishment of Fire (by the intercession of the Bishop) been changed into the penalty of Whipping, and stigmatizing his Back with an hot Iron. Hence it is manifest, both by Law and Fact, he was infamous.

Bol. in vit. Cal.
c. 5. Jul. Brig.
p. 59.

Concerning *Luther's* Pride and slander, it is manifest.

First, Because his whole Doctrine took its beginning from it: For when certain Indulgences were to be published in *Germany*, this Office was given to to the *Dominicans*, which had often been granted before to the *Augustine Friars*, whereof *Luther* was one. This *Luther* took so extreamly in dudgeon, and so disdainfully to Heart, that first of all he began to disclaim against Indulgences, and being reprehended for the same, by degrees he alledged many and greater things against the *Pope's* Authority, and other points of Faith; and thereby raised great Commotions and Troubles in *Germany*; as *John Coclaus* (a Spectator of all these thlngs) writes at large in the Acts of *Luther*, Anno Dom. 1517. This Pride and Indignation is the very Fountain and Origin of all *Luther's* Doctrine; without it, *Luther's* Religion had not been, nor many others, of which this is the Parent.

Secondly, *Luther*, in his Epistle to the Citizens of *Strasburg*, says, *He would willingly deny the Real Presence of Christ in the Eucharist, on purpose to prejudice the Papacy, were not the Scriptures so clear to the contrary.*

M

And

And in another place, he says thus, *If any Council should decree or permit the Sacrament to be received under both Kinds, then we would do neither; but in despite of the Council and its Decree, we would either receive under one or none, and curse all those that should observe the Decree of a Council:* Here, in contempt and spite of a Council, he teaches to abstain from a thing necessary to Salvation; when yet we may obey even a Tyrant, if he commands things Lawful; and oftentimes we are obliged to it.

From whence you may clearly see, by what Spirit he was moved. What can be compared to so great Fury and Mad-ness!

Also, in his Book against the King of England, he writes, *That Kings, Princes, and Bishops are not worthy to untie his Shoes, and that he will be taken for a Holy Man in spite of their Teeth.* In the same place he says, *That he cares not a Fig for a thousand Cyprians, and a thousand Augustines;* also he calls Christian Princes, Kings, and Emperors; *Tyrants, Block-heads, Asses, Fools, Wild Beasts, Hang-men, Nitts, Bubbles, the Enemies of God, most wicked Knaves,* and makes many scurrilous Songs on them.

Of Calvin's Pride and Detraction, there is enough to be seen in *Bolssecus*, although 'tis sufficiently apparent in Calvin's own Writings; for he despises therein all the ancient Fathers, and impudently taxes them of Errors. He calls the *Scholastick Doctors*, *Sophisters*, and frequently in his Sermons, breaks forth into these expressions: *I am a Prophet; I have the Spirit of God; if I err, it is you, O God, which leads me into Error, and deceives me, for the Sins of the People.*

Lib. 2. Instit.
c. 14. f. 3. l. 3.
c. 4. f. 38. &
c. 5. f. 10. l. 4.
c. 12. f. 20.
&c.

In his Letters and smaller Works also, he publishes his own Praises, Dignities, and Merits in the Church, under some counterfeited Name, as *Bolssecus* and others tell us. Many more things of this Nature I might instance, as well against these and other Authors and Defenders of the New Religions of this Age; but I meddle with them against my Will. He that would know more, let him read the Life of *Beza*, written by *Bolssecus*, the Flowers of *Julius Bergerus*, and the Commentaries of *Surinus*, and others.

Who now that seriously considers these things can be induced to believe, that God

should make such Men the Reformers of his Church, that were so infamous, ambitious, proud, passionate, envious, of such scurrilous language and vicious lives, in the judgment of the World? Who ever observed such manners in the Apostles or Prophets? The Apostles indeed were most of them mean, and of low condition; but none infamous for any Vice, except *Judas*, who was expelled; and although they were illiterate, and simple, yet suddenly they became admirable for Wisdom, sanctity of Life, and splendour of Miracles. They were wonderful for their humility, meekness, contempt of the World, possessions and pleasures of this Life; wonderful for Charity towards their Neighbour, circumspection and modesty in their Words. The like manners we behold in all those which God made his Instruments for the Conversion of Nations, or to reform the lives of Christians: For example, in St. *Augustine* the *Apostle of England*, in St. *Boniface* of *Germany*, in St. *Adelbert*, St. *Otho*, St. *Willebrord*, St. *Eligius*, and others of other Nations; in St. *Benedict*, St. *Bernard*, St. *Romuald*, St. *Dominick*, St. *Francis*, &c. by whose good Example, and Holy Doctrine, many were excited to a contempt of earthly things, and love of heavenly.

If

If now, for the Conversion of manners in some People, God made use of such Men, whose lives bred admiration in the World, and yet were not sent immediately by God, but received their *Mission* in an ordinary way from the Chief Bishop, the *Pope*, What kind of Men (I pray) ought they to have been, who were immediately sent by God, and that to reform the chief Principles of Religion; yea, to repair the whole Church and Kingdom of Christ fallen to ruine? although all the sanctity and excellency, all the Vertues and Spiritual Gifts, which were in St. *Jahn Baptist*, and all the *Apostles*, compacted together in one, had been infused into them; yet all this had scarce been enough to gain them a sufficient *Authority*, for so great an enterprize.

And shall we be so stupid and foolish, as to believe that the Divine Wisdom (in a matter so weighty and prodigious) would make use of Men, not only destitute of Piety, but also infamous, unchast, ambitious, revengeful, and slanderous?

What was this else, but to give a just occasion (to all that had but the least spark of prudence) not to admit them, but to count them Impostors: For, if being infamous, they cannot be admitted to any Dignity or Office Ecclesiastical or Secular,
not

nor be Witnesses to accuse or
plead; how can they be al-
lowed for the Reformers of
Religion, Repairers of the
Church, Judges of Bishops,
Popes, and General Councils, &c.?

*Cap. infamibus
l. 6. l. qui ac-
cusar. l. 1. de
postulan.*

*St. Thomas
Harrison
Bair*

Matthews

The

*The Sixth Season from their Errors, and
inconstancy of Doctrine.*

THe sixth Reason : Because the Authors of these Religions have manifest Errors, and are very unconstant in their Doctrine ; which is a clear sign they had not the infallible direction of the Holy Ghost, and therefore were not immediately sent from God, nor to be credited.

For, as many as ever God sent to instruct the People, were by him so guided and directed, that in their Preaching and Writings, they could not be deceived. Hence it is, that no Error in the least, could ever be found in the Doctrine of the Prophets and the Apostles; which our Lord also insinuates, saying, ' One jot or one tittle shall not pass from the Law, till all be fulfilled, *Matth. 5. 18.* The same more at large teaches *St. Augustine*, in his Epistle to *St. Hierome*, where he saith, *If in any part of Holy Scripture, there were found but one lye, it would totally destroy the Authority of that Writer: For he that is deceived in one thing, may be likewise deceived in another, and therefore we cannot firmly, and surely depend on him.* The same *Luther* himself teaches in many places, whose words are these. *If I should be false, and so grossly foolish as to* be

be once catch'd in a lye, presently all my Doctrine, Honour, and Credit would fall to the ground, and be utterly ruin'd: Every one would count me a most wicked and infamous Rascal, and that justly: And in another place he says, *He that once tells a lye, for certain God never sent him, and is to be suspected and doubted in all he says*; the which he inculcates in several other places of his Works. Yea, our Lord himself, in the *Holy Scriptures*, hath given us this sign and mark, that if we can discern a *Prophet* to utter any thing false, we may know, for certain, that God never sent him.

Upon this sure and firm foundation, I frame this argument. Whosoever errs but in one thing in his Doctrine, that Person is not sent from God; but *Calvin* and *Luther* (in their Doctrine) erred in many things; therefore 'tis certain that God never sent them.

The *Major* has been already sufficiently proved, as our Adversaries themselves confess. The *Minor* I shall prove. And to omit those things which they falsely impose upon *Catholicks*, and which they falsely affirm in our Doctrine to be new, and unknown to the ancient Fathers, and to pass by also their *Historical* and *Chronological* Errors, I shall instance only two of great moment, common to them both. The First says, *That Man has no Free-will, but all things*
happen

happen by an inevitable or unavoidable necessity.
The other, *That God is as well the Author*
and Forcer of our Evil Works, as of our
Good Works.

That these are most gross and pernicious Errors it is manifest; because they destroy all Government, all Exhortations, all Laws and Precepts, and all judgments and Tribunals: For all these things are in vain, if there is no *Free will*; all punishment for Offences would likewise be unjust; for that which is not free and voluntary, and which God forces us to do, deserves no punishment. Lastly, they take away Hell, and all penalty of the Life to come. Moreover, they introduce a Liberty to commit all manner of Sins, as above in the Second Consideration it is declared.

These two Tenets have occasioned many to turn from *Flores Cal.*
Calvinism, to be *Turks* or *A-* pag. 69.
theists: For it is better to have
no *God* at all, than to esteem him the *Author*
and *Enforcer* of all *Sin*.

Now their inconstancy of Doctrine (even in the greatest and weightiest matters) is incredible. From the Creation of the World there has not been a Writer so forgetful of himself, nor so contrary to himself, and Subverter of his own Doctrine, as *Luther*; for he no less contradicts himself, than he does

the Holy Fathers and Councils, and that almost in every Article of Faith; as *Coclaus* (amongst other Authors) shews at large. Of the Communion of the Eucharist, *Gasper Querhamer* (a Lay-Saxon) observed in *Luther's Works*, Thirty six Contradictions, and printed them when *Luther* was living, to his great shame and confusion, and the diminution of his Authority. And of Communion under both kinds, *Cochlaus* has noted seven contradictory Articles. In fine, *Cochlaus's* whole Book (called *Lutherus Septiceps*) contains nothing else but *Luther's* Contradictions and contrary Opinions, in almost all his controverted Articles, in the expresse Words of *Luther*. Now, in every contradiction, of necessity one part must be false.

As to *Calvin*, *Coccinus* relates Twenty four Contradictions of his, in his very own Words: It is enough for me to set down two of them: *Touching God's Omnipotency*, in one place he says, *nothing is impossible to the Word of God*, Luk. 1. And in another place he says, *That Dream of an Absolute Power in God* (which the School Doctors have introduced) *is an execrable Blasphemy*, Isa. 23. Again, *I abhor this Doctrine in which the Papist Divines please themselves, feigning*
in

in God a certain *Absolute Power*. Of Christ's Godhead, in one place he writes, *That Christ is true God, of the same Essence with his Father*, 1 Joh. 5. 1. In another place he says, *The Name of God, by way of excellency, belongs to the Father only; that he only and properly is the Creator of Heaven and Earth*; ay, and that Son (according to his Godhead) is subject to the Father. Again, *That it is a hard and improper expression of the Nicene Creed: God of God, Light of Light*. In his Second Epistle to the *Polanders*, he affirms, *That Christ (according to his Divine Nature) is less than the Father*. Lo, whither he tumbles by being a Novelist.

De Predestin.

Contr. Gentil.
resutat. 10.

These things being positive and clear in their own Writings, what Wise Man can be induced to believe, that God sent them to reform the *Church*? For how shall they raise the fallen *Church*, when they so vilely destroy their own Doctrine? Who have so little Learning, or Prudence, and circumspection, as not to avoid contradictions in matters of the greatest moment? Certainly, whosoever contradicts himself, and presently pulls down what he hath newly erected, 'tis clearer than the Noon-day, that he speaks not by the Spirit of God. For if I build again the things which I destroyed (says St. Paul) I make

my self a Prevaricator, Gal. 2. 18. The Spirit of God cannot be contrary to himself, cannot deny himself.

Take notice likewise, That although in many things they contradict themselves, and overthrow their own Principles, yet they have Face and Impudence to say, that they are certain their Doctrine is true, and the very Doctrine of Christ. For thus *Luther*

writes, I am certain I received
Cont. Reg. Aug. my Doctrine from Heaven. Again, I am certain that my Do-
ctrine is not mine, but Christ's. And in another place he says, *that he is so*
Cont. Stat. & Eccles. absolutely sure, that he will have
no Body to be Judge of his Do-
ctrine; no, not the Angels; and
that none can be saved, who believes not his Do-
ctrine

In like manner, *Calvin* oftentimes says, *That he is a Prophet; that he can deceive none, unless God deceive him; as I have shewed in the Fifth Reason.*

Hereby 'tis a clear demonstration, that not only they speak not by the Spirit of God (having such open and manifest Errours and Contradictions,) but also are to be look'd upon as Impostors, who deceive the People: For he that says he is certain, that his Doctrine (in which are many Errours and Contradictions) is of God, may well be supposed

posed not to deal fairly and sincerely, but to speak against his own Conscience, and so to impose upon the People. 'Tis manifest, that such a one hath no Internal Illumination from God, to make him certain of the Truth of his Doctrine, by the Testimony of God: For God cannot testifie or reveal Contradictions. With what Face therefore, can they so impudently affirm, that they are sure their Doctrine is of God, or Christ's Doctrine? Therefore they deal not honestly and sincerely, but endeavour to blind the World.

But some will confess that they erred (now and then) at the beginning, when they had not yet fully received the Spirit of God; but afterwards they did not err, nor change their Opinions. But this has no colour of Truth at all: For all those who ever have been immediately sent by God to teach the People, have presently (at the beginning of their *Mission*) had the infallible assistance and direction of God, so that they could never, in the least, err in their Doctrine. As 'tis manifest by the *Prophets* and *Apostles*. Nay, there was greatest need of this direction in the beginning, because then chiefly all things were to be discussed, the Teachers and their Doctrine to be examin'd, that so they might gain Authority, and be believed: For if they had been catch'd in
any

any Errour or Contradiction at first, all their Authority would have fallen to the ground, and perished.

In the like case, if *Calvin* and *Luther* were sent by God to reform the Church, there was great need, that presently, at the beginning, their Doctrine should be solid and sound, free from all Contradiction and Errour, least they might justly be rejected as Impostors.

Then again, I ask, when (at length) did they obtain this plenitude or fulness of the Spirit, so as never to err any more? How could that appear to the World, that Men may know they are to be credited at last, though they were not at first: For, unless this can be shew'd, we may rightly presume, that they may erre in their future, who manifestly have erred in their former Writings.

To conclude, that they were various in their Life, that they changed and mended their Principles, and in divers little Books, which they published, (and sometimes in one and the same Book) they writ several contradictions, it is apparent by those few things afore-mentioned, and by many more, which *Cochleus*, *Coccinus*, and others have recorded in their own words. For the longer they stood out in opposition to the

is best to be imbraced.

111

7

Catholick Church, more invective and bitter they became against it; and what more mildly they alledged at first, afterward they made worse, or changed to the contrary.

The

The Seventh Reason, from the malicious Deceits and Frauds they make use of.

THAT Religion is to be suspected, whose Authors and Defenders use malicious Deceits, Frauds, and Lies to propagate it : For the true Religion wants no such helps, but only the false ; which being destitute of true and solid Reasons, must necessarily place its hope and confidence in a Lye.

But the Authors and Propagators of the *Lutheran* and *Calvinistical* Religion used many Frauds and Lies to encrease their Sect, therefore it is worthily to be suspected.

False Tenets
imposed upon
Catholicks.

That they used most malicious Frauds and Deceits, is manifest; because they imposed upon Catholicks many things falsely, that so they might easier confute them, and make their Religion scandalous; as to say, *That Papists worship Images, Stocks, and Stones, as the Heathens did their Idols*; so whatsoever there is in Scripture against the worship of Idols, the same they alledge against our veneration of Holy Images; wherein they deal not sincerely and candidly but very fraudulently and falsely; for they know

know (or may easily know if they will) that the Images of Saints are never adored in the Church, as Gods, or with that adoration which is due to God only; as the Heathens worshipped their Idols; nor in that manner do they reverence Images, for any excellency in them, but so as it may pass to the Prototype, or to the Saints reigning with *Christ*. For the external mark of adoration which is made before an Image, is a veneration of the Original, or that which is represented by the Image. As to erect the King's Statue, or to stand bare before it, is no Honour to the Statue, but is an honour and reverence given to the King.

That the Honour which we exhibit to Saints, is not *Cultus Latria*, or the Honour due and proper to God only, is manifest; because we worship not any Saint, as Supreme Lord and Creator of all things, but only Honour them as his Friends, who is the Supreme Lord and Creator of all things. For we so highly esteem God, as to repute his Friends (whom he hath so highly exalted) worthy of Honour likewise; which certainly can be no injury to God, but rather to God's greater Honour and Glory; as 'tis more Honour to the King whose Courtiers are honoured (out of love and respect to the King.) because they are his Domesticks, Ministers, and Friends, &c. I mention

these things, because many ignorant People stumble at them.

Again, they cry out against *Papists* for worshipping Bread as God; and therefore *Calvin* frequently calls Catholicks, *Bread-worshippers*, or Worshippers of Breaden-Gods. But here also they use a grand deceit to beguile the People; for they know well enough, that Catholicks believe there remains no substance of Bread and Wine in the Eucharist; but that the Body and Blood of Christ, together with his Soul and Divinity, is there truly, really, and substantially (under the Accidents of Bread and Wine,) and so they do not adore the Bread and Wine, but Christ there totally present.

Then again they alledge, that *Papists* put not their confidence in Christ's Merits, but in their own, and in the Merits of the *Saints*.

Again, That *Papists* teach, that Man is not justified by the Faith of Christ, but by their own Merits and Good Works, and the like; which are nothing else but meer Shams and Lies invented to make the Catholick Religion odious, and gull the People.

I could bring here above an hundred Tenets falsely imposed upon the whole Church, or the Catholick Doctors, if need were.

Who

Who can say now the Spirit of Christ was in such Men, or that they proceeded sincerely in this affair, or were willing to establish the Truth?

Secondly, They do not only impose false Tenets on us, but also false Accusations and Calumnies; especially, on those whom they imagine will most hinder their success; namely, Slaughters, Massacres, Treasons against Princes, and all kinds of Villany. Good God, how many Libels were formerly published by the *Lutherans* and *Calvinists*, and now yearly are spread amongst the Vulgar, wherein they charge Religious Men with most horrible and dreadful Crimes, though never so innocent? But these deceits have been easily discovered: For partly in the publick Letters of the Magistrates, the innocency of these Religious Men is witnessed, and the falsity of their Accusers declared; and partly out of the narration it self, and by the circumstances thereof they were clearly refuted; for in some of their Libels there are above fifty manifest Lies detected; in others twelve, fifteen, twenty, &c. For Hatred or Malice is a thing so raging, inveterate, and blind, that it cares not what mischief it invents (though without any probability of Truth in the matter) so it may do harm; but this harm is only

momentary, and soon after the impudence of the Slander is manifested, it turns to the greater commendation of them that suffer it patiently, and greater shame and detestation of those that contrived it.

Finally, They use false dealing in confirming their Principles; as by adding, diminishing, changing, or omitting something of Scripture, and Sayings of the Fathers; or by letting pass the clear places of Scripture, and citing some obscure places to favour their Doctrine: For *Luther*, to establish his Doctrine of Justification by Faith only; where the Apostle says, *we account a Man to be justified by Faith*, adds *only*; and being asked, why he did so? he answered in these

Epist. ad Amicum de Verbo Sola.

Words, *If any Papist is displeased at this, that I should add to the Text the Word only, tell him from me, that a Papist and an Ass is all one; so I will have it, so I command it; my Will stands for Reason and Law. We will be no Disciples of the Papists, but rather their Masters. Once (out of Pride) we will insult and vapor over these Asses. Again, Prethee answer these Asses nothing else about the Word only, saving this, Luther will have it so; he is the Doctor over all Papist's Doctors, &c. Behold the modesty of this Prophet, in excusing his Fraud!*

The

is best to be imbrac'd. 117

The said *Luther* translating that saying of *St. Peter*, *Wherefore Brethren, labour the more, that by Good Works, you may make your Calling and Election sure*, 2 Pet. 1. 10. leaves out these Words, *by Good Works*; which are clear against his Tenet, that Good Works are not profitable to Salvation.

The *Psalmist* says, *Vow and pay to the Lord your God*; upon which Words *Luther* makes this Gloss in the Margent, containing a tripple Fraud: *Vow, that God shall be your God, which is according to the First Commandment, and make no Vows to the Saints, or other Vows.* It is written in the *Proverbs* 31. 10. *who can find a valiant Woman?* *Luther* in a Love-song, put in the Margent of the Text, in the *German Language*, this sense; *nothing is more lovely upon Earth, than the love of a woman, to him that can obtain the Happiness of enjoying her.*

St. Paul says, 1 Cor. 9. *Have we not power to lead about a Woman, a Sister?* *Luther* adds, *a Wife*; as if the Apostles led about their Wives; whereas *St. Paul* meaneth plainly the devout Women of *Jernsalem*, which served the Preachers in necessities; of which sort many followed Christ, and sustained him, and his Followers, So does *St. Chrysost.* *Theodore*; and all the *Greek Fathers*, together with *St. Augustine* and *St. Hierome* take it.

Zwingle

Zwinglius instead of those words in *Scripture*, *This is my Body*, against all the *Greek*, and *Latine* Copies, puts in his *German Bible*, *This signifies my Body*.

In the *Acts* of the *Apostles* it is written, *Thou wilt not leave my Soul in Hell*, *Acts* 2. 27. but *Beza* translates it thus, *Thou wilt not leave my Carcas in the Grave*; and this he confesses he did on purpose against *Limbus Patrum*, *Purgatory*, and *Christ's* descending into *Hell*, which he calls foul Errors, and marvelleth, that most of the ancient Fathers were in that error; namely, of *Christ's* descent into *Hell*, and delivering the old Fathers. What need we more? He opposeth himself both against plain *Scriptures*, and ancient Fathers, perverting the one, and contemning the other, to overthrow that truth which is an Article of our Creed: whereby it is evidently false which some of them say for their defence, *That none of them did purposely translate falsely*.

Calvin so expounds almost all the places of *Scripture*, which the Holy Fathers alledge to prove the *Trinity* of *Persons*, and *Godhead* of the Son and Holy Ghost, as to make them invalid; whereby as he followed the *Jews*, *Sabellians*, *Arians* and *Macedonians*; so he made way for the *Socinians*, who first came up from among his followers.

The

The whole 53 Chapter of *Isaiah* (which manifestly speaks of *Christ's Passion, Death, and Satisfaction*) he *Metaphorically* Expounds of the troubles of the *Jews*, which they suffered for their sins. What could be more violently wrested, or more absurdly explicated? What can more resemble the *Jews* perfidiousness?

Christ says, *If thou wilt enter into life, keep the Commandments*, *Matth. 19. 17.* Calvin will have this to be spoken ironically, or in a Jeer.

It is written in the Epistle to the *Hebrews*, *Christ was heard for his Reverence*, Calvin Expounds, for his fear and doubt, and says, that it signifies, Christ was stricken with so great fear and terror of Death, that he despaired (as it were) of his Eternal Salvation.

Monfieur de Plessis (a Calvinist) in a certain Book of his touching the *Lord's Supper*, has corrupted above a hundred Testimonies of the ancient Fathers and Doctors, by adding or diminishing; and several Objections which the said Fathers urged against the Truth, and afterwards solv'd (as 'tis frequent with *St. Thomas* and other School Doctors) he has produced, as their proper Judgment and Opinion. Of which matter he was publickly convicted by the Bishop of *Eureux*, before the King of *France*. These things are known

known over all *France*. The same tricks use all their *Writers*, when they allege any thing out of the *Fathers*, in defence of their *Heresies*.

Besides, they omit plain places, where the *Scriptures* or the *Fathers* explicate their meaning on set purpose and clearly, and fly to obscure places of *Scripture*, and of the *Fathers*, where they speak only by the by, or of another thing, and do but touch upon the point in dispute. How many Arguments do they bring not only against the *Real Presence of Christs Body* in the *Eucharist*, but also against other most evident Articles of Faith? As against *Free Will*, *Inherent Justice*, *Merit of Good Works*, *Authority of General Councils*, &c. for there is nothing in our Faith so clear, which may not (in appearance) be contradicted by certain obscure places in *Scripture*, or the *Fathers*: Nor is there any thing so absurd, which may not be defended. For what can be more absurdly said, than that *Christ's Body* is every where as his *Divinity* is? And yet they endeavour to confirm this by many Testimonies of the *Scriptures* and *Fathers*. What is more absurd than to say, *God* is the Author of all Evil? That *Man* has no *Free-Will*? And yet they instance many obscure places out of the *Scriptures* and *Fathers*, to ratifie these things.

If

6
coming

If they seek the Truth, why do they let pass the clear places of Scripture, and run from the plain to the obscure; and in the explication of them, why do they not acquiesce to the Judgment of the Antient Fathers and Doctors (who were before our time;) but will rely upon their own sence only? When any obscure Sayings of the Fathers seem to favour them, presently they cite them, and endeavour to strengthen their Doctrine with the Authority of Fathers: But when *Catholicks* quote out of the Fathers, that which clearly overthrows their Doctrine: They Answer, *That the Fathers were men, subject to Erroir, but themselves depend upon the Word of God, which cannot err.*

If you tell them, that the Fathers relied upon the Word of God. They Answer, *That the Fathers followed not the mind or Spirit of the Divine Word, and therefore they were deceived.* If you ask them, how they came to know, that the Fathers observed not the true sence of God's word, but that themselves do observe it? They will Answer, *It is evident by the Word of God.* But how is it evident, when there are so many different Interpretations thereof, and all the Fathers interpret otherwise than themselves, and the *Lutherans* otherwise than the

They reject
the Fathers.

222 *What Faith and Religion*

Calvinists or *Anabaptists*? Then they reply, 'Tis evident to him that has the Spirit, but to others it is not evident. So the Patrons of each Sect will Answer; and the final Judgment of their several and different Opinions they refer to the private Spirit.

They reduce all things to the private Spirit.

The *Calvinists* therefore say, that all the Fathers and Doctors, and all the General Councils wanted the Spirit to understand the Scriptures; the same Holy Spirit they affirm the *Lutherans* and *Anabaptists* wanted, but themselves only possess him, that God has given him only to the *Calvinists*, and therefore to themselves its manifest, that whatsoever they teach is the pure word of God.

The *Lutherans* say the same thing of the Councils and Fathers, and also of the *Calvinists* and *Anabaptists*, that they all want the Spirit of God, which is given only to themselves; and so, say they, it is clear that what we teach is the plain pure word of God.

In fine, the *Anabaptists* do the same, challenging to themselves the said Holy Spirit, and denying him to all others.

But how absurd are all these things, and how distant from all reason? How incredible is it that all the Catholick Doctors and Fathers should lack the Spirit of understanding the

the Scriptures, and that this Spirit should be granted only to the *Calvinists*, *Lutherans*, or *Anabaptists*? How vain and ridiculous is it for every Sect to claim this Spirit to their own followers, and without any other proof, than to say, *It is manifest and clear to him that has the Spirit; but not manifest and clear to him that has not the Spirit.* Is not this to walk in a Circle, and beg the Principle, and resolve all Controversie into that which is chiefly obscure and can be manifest to none? For how shall I know that you have the Spirit? When ever did the Doctors of the *Catholick Church* (in this manner) prove their Tenets? For every proof or provation ought to be drawn from that which is more manifest to the Adversary, and easier granted by him. But this probation (upon which is founded all their Principles) proceeds from what is more obscure, and depends only upon the Testimony of a private Man, who is a Party and Accuser in the Cause: for you cannot prove to me, that you have this Holy Spirit, but by your own Testimony alone, which is to bear Witness of your self: *But he that gives Testimony of himself, his testimony is not true: Joh. 8. 13.* That is, is not to be esteemed true, unless by some other way he can prove it: For Example, These *Calvinists* cannot prove (by other ways) that they have

this private Spirit, but would have us believe them, upon their bare word and naked assertion, whereby they affirm to know it secretly. Therefore, there is no reason why they should be credited; but rather there is great reason, why all should be disbelieved: for the Spirit of God cannot be contrary to it self; but they are contrary to themselves, and others also: Therefore they are not guided by the Spirit of God.

And hereunto, and this also pertaining to their fraud, and deceitful Machinations and Contrivances, they revolted from the Antient Faith (which had flourished so many Ages) and they embraced these New Religions. Their Princes (according to the custom of the Church, received from the time of *Constantine the Great*) would compel them to return to the Antient Religion (which sometimes they professed) and forsake their Novelties: For which cause they rail against Catholick Princes, and accuse them of Tyranny, call them Enemies of the Gospel, and over all the World raise envy against them, as those that would do violence to their Consciences, against their Eternal Salvation. And lastly, under colour of this Liberty, they raise Sedition and wage War against them: But when themselves (God permitting it for
our

our sins) get possession of our Goods or Estates, they grant no Liberty to Catholicks, but raise bitter persecutions against them, and force them (with divers Torments and Confiscation of their Goods) to desert their Ancient Religion, and embrace the New, which they never learned, which never had any Name, but of their Sect, which they owe nothing unto, which they never saw confirmed by any rational Arguments, but on the contrary, condemned by the Church (in all the Christian World) with the greatest and most-weighty Reasons. Is this to deal sincerely, candidly, and equitably? Is not this the Society of Lyons, whose Right consists in their Power and Strength; who make and unmake Laws for their Interest? And what Tyranny of Conscience can be compared to this?

In the Church, none are ever compelled to the Catholick Faith, but those who formerly professed it; nor they neither, but after a lawful and full Proof and Conviction, to which the Deserters cannot Answer. But these New Reformers compel those that never professed their Novelties, and before they have convinced them of Error. In which thing, they act against their own Doctrine. *For they teach, that Man has no Free-will, but all things are done*
by

126 *What Faith and Religion*

by the Divine impulse and decree, which none can resist, and that God infuseth Faith into his Elect only. By what Law then do they inforce Catholicks to believe them, since it is not in their power? Again, since the whole cause of believing (according to their Decrees) is reduced to the Testimony of the private Spirit, they do very unjustly in forcing Catholicks to believe them, not only against the Testimony of the private Spirit; but also against the Testimony of the publick Spirit of the Universal Church. For it is certain (out of the Scriptures) that the Church is governed by the Spirit of God, and therefore cannot err; but yet, this is in no manner certain of private Men.

33

33

John 14:26

The

Mohamm

W40

*The Eighth Reason, from their overthrow of
Good Works.*

THAT Religion which takes away all Practice of Good Works, is not to be imputed to Christ, who every where commends Good works, and the Observation of God's Commandments: But the Religion of *Luther* and *Calvin* takes away all desire of Good works; therefore neither of them is to be esteemed the Religion of Christ. That these two Religions take away all desire of Good works, is manifest,

First, Because both teach, *That Man, with all his Good Works, is never the juster before God, never the more deserves Eternal Reward, and shall receive neither more or less Glory in Heaven, for doing but a few, or many or no Good Works at all: That God regards Man only for his Faith: That all Justice is contained in Faith alone.* For thus says *Luther*, *I would not give one Half-penny for all the Merits of St. Peter to help me, because he cannot help himself; but w^d at.*

*De 10. Precept.
c. 1.*

128 *What Faith and Religion*

ever he hath, he had it from God, through Faith in Christ.

Here he plainly teaches, that St. Peter is never the juster for his own Good works, or hath received a greater Happiness in Heaven for the same, but was Crowned for his Faith only.

And again, in another place, Do you see how rich a Man is, that is a Christian, and Baptized, who cannot be damned for what sinns soever he commits (though he would) unless he will not believe; for no sins are damnable, but only incredulity; all other sins (if he returns, and fixes his Faith upon the Divine Promise) are in a moment absorbed through the same belief.

De captio. Bacyl. cap. de Baptis.

Again, in another place, Good Works cannot be taught, without prejudice to Faith; since Faith and Good Works (in the case of Justification) are extremely contradictory; in such sort, that the Doctrine of Good Works is necessarily the doctrine of Devils, and apostacy from the Faith.

De Votis Monast.

Calvin is of the same Opinion, as 'tis manifest in his *Institutions*, where he saith, The Justice of Good Works can by no means be joyned with the Justice of Faith; not only Works done
by

by the force of Nature, but
all other (whatsoever Title
they are adorned with) are
excluded by the Justice of
Faith. The same he
teaches in many other
places

L. 3 c. 11. f. 13.
l. 3. c. 15. f. 2. &
sequen. & cap. 19.
f. 2. 4. 7.

If there is not Merit in Good Works,
if they do not render us more gracious and
acceptable to God, and that for them we
shall receive no reward in Heaven, why
should we trouble our selves about them?
Why should we spend our Fortunes in
works of Mercy, and relief of the Poor?
What should we Fast for, and afflict our
Bodies? Why should we be instant in
Prayer? 'Tis great folly to busie our selves
in those things, and be solicitous for that
which will redound nothing to our profit or
advantage. Who sees not (by this Do-
ctrine) that the study of all Good Works is
extinguished?

Secondly, Because both their Religions
teach, 'That all our Good Works are so
far from meriting any thing of God, that
they are sins, and mortal sins too; although,
by reason of Faith, they are not imputed to
Believers.

Luther teaches this in many places, *A*
just Man (says he) *sins in every Good Work.*

Q

Again,

Again, *A Good Work well done, is a Venial Sin by the Mercy of God; but a Mortal one, according to the Judgment of God.* Again, in another place, *Our best Works (whereby we endeavour to obtain God's Grace, Help and Consolation) are reputed Sin; as the Prophet David says, Let his Prayer become sin.* The same he inculcates in many other places; *Psal. 108.*

Calvin likewise teaches the same Doctrine: For (saith he) all the Good Works of Men (if they are rightly taken) are nothing but Filth and Corruption; nor can any Good Work proceed from the Saints, which deserveth not a just reward of reproach.

If all our Good Works are truly Sins, Filthiness, and Pollution, which incur the Wrath of God, who sees not that it is much better to abstain from them, than to do them? For, by abstaining we offend not; but by doing them we sin. 'Tis better not to sin, than sin. We must abstain therefore from *Alms*, and other works of Mercy; nay, from all Prayer too; because all these things

things (as they are done by us) are sins. What reason can be more efficacious to overthrow the Practice of all Good Works, than to teach, they make us never the juster, or better, before God; besides, that they are Sins, Filth, and Corruption?

And it ayails nothing, what they say afterwards; *Whether Good Works are required as signs of Faith.* that God requires Good Works in testimony of their Faith, or as the signs of Faith: For this they say, least the People should utterly renounce all Good Works. But they use this pretence in yain: For how does God require them, if they be sins, which unless out of Mercy, he did not impure to them, he ought to vindicate with eternal punishment? Does he require we should sin, to shew our Signs and Testimonies of Faith? How doth he require, in testimony of Faith, that which rather Witnesses a defect of Faith? For those who are solicitous of Good Works, thereby Witness that Faith is not sufficient: But if Faith sufficeth (as they would have) and Good Works profit nothing, how are Good Works the signs of Faith? Therefore the study of Good Works is not the sign of a particular special Faith, (of which they speak, and to which they attribute all things;)

things;) but of the Catholick Faith, whereby we believe, that Faith sufficeth not, but Good Works are required to be joyned therewith, which are meritorious of Eternal Life. This belief they reject.

Hereby it is clear, that by these Religions, all Good Works are subverted and overthrown.

The People should nicely reverence all Good Works. But they use this practice in vain: For how does God require it, if he be not just, which unless one of them, he did not impute to them, he ought to vindicate with eternal punishment. Does he require we should not to show our sins and testimonies of Faith? How dare he require in testimony of Faith, that which is not Faith? For those who are followers of Good Works, there is no Faith, but Faith is not sufficient: but in Faith (sufficeth as they would have) and Good Works profit nothing, how are Good Works the signs of Faith? Therefore the study of Good Works is not the sign of a true Faith, but of a false Faith, (of which they speak, and to which they ascribe all things)

The Ninth Reason, from the licentiousness of Life, which they allow.

THose Religions are not to be Father'd upon Christ, which totally expel the fear of God from the Minds of Men, and set open the broad Gate to all manner of sin and impurity of Life: For every where the Scripture teaches the fear of God, nor is there any thing which it more repeats and commends, since from this all honesty of Life chiefly depends. But the *Lutheran* and *Presbyterian* Religion drive all fear of God from the minds of Men, and open the Gate of Liberty to all Sin and Profaness, as much as *Atheism*. Therefore they proceed not from Christ the Author.

That these Religions do this, and that, four several ways has already been clearly shewed above in the Second Consideration. The same I now briefly shew again, by these Reasons.

First, Because the *Lutheran* Religion teaches, That the *Decalogue* (or Ten Commandments) belong no more to the Faithful in Christ,

Christ, than the Ceremonial and Judaical Laws.
 For thus *Luther* writes in a Sermon on *Moses*:
 'From the Text it plainly appears, that the
 'Ten Commandments pertain nothing to us;
 'for the Lord did not lead us out of *Egypt*,
 'but only the *Jews*. *Moses* is not observed
 'in the New Testament. If I should keep
 'him in any one Article, I should oblige
 'my self to perform his whole Law. The
 same he teaches more at large in *Cap. 4. Epist. ad Gal.* and in *Cap. 20. Exod.* If we
 are no more bound to keep the Ten Com-
 mandments, than the Ceremonial Laws (as
 he plainly teaches in *Cap. 4. Epist. ad Gal.*)
 Therefore as I am not bound to observe the
 Ceremonial Law; (for example, to Circum-
 cise the Flesh, to eat the Paschal Lamb, to
 keep the Sabbath (which was Saturday a-
 mongst the *Jews*;) so neither the Moral, or
 Ten Commandments. If I am now freed
 from the Commandments, what may I not
 do? I may in outward shew worship Idols,
 disobey my Parents and the Magistrates,
 commit Murder, Adultery, Theft, bear
 False-witness, &c. (which are forbidden
 by the Decalogue) as I may do things
 which are repugnant to the Ceremonial
 Law.

And although *Calvin* does not so plainly
 teach the same Doctrine of the Decalogue,
 yet accurately he insinuates it enough.

First,

First, Because he teaches, *That God's Law is impossible to be kept, even by the Saints.* If it be impossible, *L. 2. Instit.* then it is not obligatory; for *c. 7.* no Body is obliged to impossibilities: Never any Tyrant bound his Subjects to do things impossible, and shall God do it? Such barbarous cruelty be far from him. Therefore, when the Decalogue begins to be impossible, it ceases to oblige, and belongs nothing at all to us. Moreover, because *Calvin* teaches, that all our Good Works are Corruption, Filth and Sin in the sight of God; but no Body can be obliged to sin; therefore we are not obliged, so much as to endeavour to fulfil any part of the Commandments. I might confirm the same with many other Reasons, but these are sufficient; whereby it is manifest, that even (according to *Calvin's* Opinion) the Ten Commandments belong nothing to us.

Secondly, These two Religions make no difference of good and bad works before God, but only before Men; for as the works (which are called bad) have open Malice; so to the good works of the Just, they attribute an hidden Malice, because of internal Concupiscence; by reason of which Malice, they will have these to be deadly sins before God. If it be so, why should I rather

ther apply my mind to good works (with mortification of Nature and loss of Goods) than to evil works, whereunto (many times) there is adjoined great pleasure and profit? For since either of them are evil before God, why should I not rather prefer those works, wherein there is some temporal pleasure or advantage, before them that are full of trouble, toil, and loss?

Thirdly, Because each Religion teacheth, that a Man is only just before God, by a meer special Faith, without any good works; and that God imputes no sin to him, that has this special Faith.

So *Luther* teaches in many places, as above rehearsed: By which
L. de liber. Doctrine he infers, 'That
Christian. & de only incredulity is a sin, and
Captiv. Babyl. only dis-believers are damned. The same *Calvin*

teaches, when he says, 'That all sins are mortal to Unbelievers, but venial to Believers: He calls them venial sins, because they are not imputed to them, but are presently forgiven and pardoned, as soon as they are committed; which Doctrine clearly follows out of that Principle, whereby they decree this special Faith alone to be the cause of Justification; that is, that Man is justified before God, in that he believes steadfastly, that

that Christ has fully satisfied for their sins; for by this Faith, Christ's satisfaction is applied to them, and made as it were their own; so that by it they are reputed just before God, although their Will is not inwardly changed. Therefore, whilst this Faith remaineth, no sin can hurt them, because they remain in the righteousness of Christ, which they retain firmly by Faith. Upon this Doctrine there is no reason to fear the commission of any sin: for no punishment, no vengeance of God is to be feared, since God imputes no guilt to them, by reason of Christ's satisfaction communicated to them by Faith.

Can any *Atheist* desire a greater liberty to sin, and lead as wicked a life as he pleases? Certain Presbyterian Ministers in England confess this sufficiently, who, from this Opinion of *Calvin* (touching Justification by Faith only) among others, deduce and defend these Conclusions.

*Refert ex
Fono Guil:
Reinold. l.
10. p. 120.*

1. 'That all those err, which
'think to be saved for doing many good works.

2. 'That there is no need of labouring
'to do good Works, for the obtaining Eternal Life, because we have it already.

R

3. This

138 *What Faith and Religion*

3. 'This is one of the chiefest errors reigning in the Christian World, to imagine that good Works can any whit avail to Salvation.

4. 'That our sins nothing diminish the Glory of God; all the damage of sin is placed in the scandal of our Neighbour.

5. 'Christ has redeemed us with his Blood, and deliverd us from all Sins and Laws; so that there is no Law which obliges us in Conscience: Here we are clearly freed from the Decalogue (or Ten Commandments) and from all the Sacraments.

6. 'That you are nothing to God but by Faith, as to confess Jesus Christ, and believe that he is risen from the dead; for so you shall be safe in all other things, God has left you at liberty to do what you will; for you may do all things, without any scruple of Conscience: Neither can you Perish, or be Damned for any thing you outwardly do, or leave undone. All these things they infer, (and that rightly) from *Luther* and *Calvin's* Foundation namely, that Man is Justified by Faith only: in whose Writings all these things are to be seen, almost *verbatim*. Who can wish or desire a greater liberty to be vicious.

Add

Add hereunto what is above-said, in the second Consideration, where we have mentioned three other ways, whereby this liberty is granted. I omit also that Window which Calvin has opened, when he teaches, *That the pain of the Damned, is nothing else, but to apprehend God to be angry with them, and terrifying them; although this punishment is represented to us by corporal things, as darkness, weeping, gnashing of Teeth, unquenchable fire, &c.* by which words he sufficiently and clearly shews, that Hell is nothing else but a vain fear; for, if God inflicts no punishment upon the Damned, but only terrifies them, surely that fear is vain and ridiculous, and Hell Torments nothing to be regarded.

First, Both Luther and Calvin teach, that there is no Hell. And Luther in his *First Book of the Bondage of the Will* says, *The old story of Hell is a fable, and the old story of Hell is a fable, and the old story of Hell is a fable.* **R 2** *The*

*The Tenth Reason, from raking up, and re-
viving old Heresies,*

EVery Religion is to be avoided, which contains Heresies condemned of old by the Catholick Church, which have been always taken for Heresies. But these New Religions contain such Heresies; yea, they seem to be nought else, but the very Scum of divers Heresies, broach'd by several Arch-Hereticks in former Ages, and of old condemned by the Catholick Church; therefore we ought to fly them. The Minor is to be proved. Let us consider then the chiefest Tenets of these Religions.

First, Both *Luther* and *Calvin* teach, that there is no *Free-will*. And *Luther* in his Thirty sixth Article affirms this to be the chief Foundation of his Religion: But this was the old Heresie of *Simon Magus*, and *Valentine*, as *St. Augustine* witnesseth. *August. Heres. 46. Hier. in Prolog. contr. Pelag. Clemens. l. 3. recognit. Concil. Const. Sess. 8.*

Secondly,

Secondly, Both teach, That God is the impulsive Cause of all Sin, and that all Wickedness is done by the Divine Decree. This was the old Heresie of *Simon Magus* and *Florinus*. *Vincen. Livi. Euseb. l. 5. c. 21.*

Thirdly, They both teach, That Good Works are not necessary to Salvation, but Faith alone is sufficient. This likewise was the old Heresie of *Simon Magus*, and of the *Eunomians*, about the year of our Lord 360. *Iran. l. 1. c. 20. August. Heres. 4.*

Fourthly, They both teach, That no Sins (be they never so many and great) can hurt them that have Faith; because the Malice of them is not imputed to Believers; Which was formerly the Heresie of the *Eunomians*, and of *Basilides, Carpocratis*. Witness *Irenaus l. 1. c. 23. & 24. August. Heres. 54.*

Fifthly, *Calvin* denies the Real Presence of Christ's Body in the Eucharist. This was formerly the Heresie of *Berengarius*, about the year of our Lord 1051. where you must note, First, that although some privately doubted of the matter, before *Berengarius*, and raised Questions; yet none was so bold, as publickly to profess the same

142 *What Faith and Religion*

same. Witness *Hugo Lingonensis*, & *Aldelmannus Brixianus* in *Epist. suis ad Bereng.* & *Paschasius l. de verb. instit. hujus Sacram.* So that this was the constant Doctrine of the Church (untouched by all Hereticks) till the time of *Berengarius*. And the Opinion of *Berengarius* was (in his Life-time) condemned by Five Councils, and himself three times renounced his Opinion, and at length died in the Catholick Faith, very penitently; who being dead, this Heresie was extinguished almost 200 years, till the *Lollards* revived it, as *Trithemius* observes in his Chron. to the year 1315. The same Heresie after *Wickliff* held, as 'tis manifest in his Third Article: When *Wickliff* died, then this Heresie died also, for about one hundred years, till *Zwinglius* revived it, whom *Calvin* and some others followed. Whereby it manifestly appears, that the said Opinion was always reputed in the Church for a notorious Heresie. Therefore, either the Church always erred in the chief Article of her Faith (and so was never the Church of Christ) or this Opinion, which denies the Real Presence of Christ's Body in the Eucharist, is truly a Heresie.

Sixthly, Both of them take away all Traditions, and will have all things contained in the Scriptures only. This was the Heresie

resie of the *Arrians*, as appears by *St. August. l. 1. cont. Maxim. c. 2. & ult.* Also of *Nestorius*, *Dioscurus*, and *Eutyches*; as you may see in the *Seventh Synod, Act. 1.*

Seventhly, They both deny the Sacrament of Penitance and Confirmation. The same Heresie the *Novatians* taught of old. Witness *St. Cyp. and Theodor. l. 4. Epist. 2. l. 3. Heret. Fabul.*

Eighthly, They both teach, That the Church consists of the Good only: That at first it was visible; but for many Ages perished; yet all that while to exist in them only. This was plainly the Heresie of the *Donatists*, as *St. Augustine* Witnesseth, *l. de unitati Ecclesie.*

Ninthly, They both deny Prayer for the Dead, Fasts in Lent, or at any other time, &c. This heretofore taught the *Arrians*. Witness *Epiphanius, Heres. 75. and St. August. l. de Heres. c. 33.*

Tenthly, Both of them deny Veneration to Sacred Images of Christ and his Saints, and to Holy Relicks, and call it Idolatry. The same of old did *Vigilantius*, as *St. Hierome* witnesseth; and so did the *Iconomachists*, witness *Zonaras, Cedrinus, Nicephorus, Iconomachs.*

Hereby

Hereby is clearer than the Sun at Noon day, that the Chief Tenets of *Luther* and *Calvin's* Religion, are old Heresies, long ago condemned by the Church; and were always taken for Heresies in the Church. The same might be easily proved of other Sects. Hence it follows, that these New Religions are nothing but the Filth and Scum of old Heresies formerly condemned. *Vid. Bel. de nov. Eccl. c. 9. & Coccium de sign. Eccl. l. 8. c. 30.*

The

The Eleventh Reason from the want of a Rule of Faith.

THese New Religions have no certain Rule of Faith, which you may follow. Therefore they are not to be allowed: For Points of Religion ought to be defined, certain and immutable.

That they have no certain Rule of Faith, whereby can be determined, what is necessary to be believed, and what not, is manifest: First, Because they will not allow the *Traditions* of the Church, nor the Authority of *General Councils*, nor of the *Ancient Fathers* and *Doctors* of the Church, who were before our Debates.

Luther rejects all *Traditions* in the First Chapter to the *Galat.* And *Calvin* L. 4. *Instit.* And both of them teach, That nothing is to be believed, nor received, which is not contained in Holy Scripture. L. 4. c. 8. s. 6, 7, 8. & in *Antidoto.* ad 4. Sess. *Council. Triden.*

General Councils, which have had hitherto in the Church, the highest Authority, (for
S they

146 *What Faith and Religion*

they are as the Assemblies of Princes and Noblemen in Christ's Kingdom,) Luther so contemns, that whatsoever they have defined, he would have it all to be subject to the judgment of every private Person. Nay,

he says, 'Tis a great madness
In Art. 'that Councils should conclude
 115. &c. 'what we are to believe. More-
 'over, what we ought to believe
 'and what not, is to be left to the judgment
 'of every Spiritual Man.

The same *Calvin* insinuates, saying, 'The
 'Church ought not to judge what Books
 are Canonical, and what not, but this be-
 longs to the private Spirit. *L. 1. c. 7.*
s. 1. 24.

Lastly, as touching the *Fathers*: *Luther*
 'cares not for a thousand *Au-*
L. cont. Reg. 'gustines, nor a thousand *Cy-*
Angl. 'priams. *Calvin* also, in many
 places, contemns them, and
 avers that they erred.

Therefore, none of these
Whether the is a Rule of Faith to them;
Scripture is a but they say, The *Scripture*
sufficient Rule it self is their Rule of Faith;
of Faith. For this cannot err: But 'tis
 easie to shew, that this Rule
 is not sufficient. First, Because by this
 Rule, we cannot judge of *Scripture* it self,
 that it is *Scripture*: So that this Rule is un-
 certain

certain to us, which ought to be the most certain of all things : For it cannot appear out of Scripture, that this or that Book is truly the Scripture ; that it is not supposititious, or counterfeited by some Impostor ; that this or that Sentence is not perverted, &c. Lastly, that there is nothing added or diminished pertaining to the substance of Doctrine. All this cannot appear out of Scripture, but is only proved by some humane and weak Conjectures, if you exclude the Tradition of the Church ; and so the whole Foundation of our Faith, will depend upon a few uncertain Conjectures. Then again, the force of Scripture consists not in the sound of Words, but in the Sence, which is the Life and Soul of Scripture : But there may be a thousand Controversies of the Sence, which cannot be decided out of Scripture, if you exclude Tradition and Exposition of the Fathers, as 'tis manifest by experience : For touching the sence of these Words, *This is my Body*, and of many others, there is a great dispute between the *Lutherans* and *Calvinists*.

If you say with *Calvin*, that the Judge of Scriptures, and the Sence thereof belongs to the inward Spirit; this is nothing else, but to constitute the *dictamen* of the

Whether the judgment of Scripture belongs to the private Spirit.

Interior Spirit (that is, the private judgment of every one) to be the chief Rule of Faith: For every one may say, that he has the Spirit, and by his inspiration judges this part to be Holy Scripture, and not that; this to be the right sence of Scripture, and not that. So a *Lutheran* (according to his Spirit) judges the Epistle of *St. James* to be straw, and the *Revelations* of *St. John* to be of doubtful Authority: But a *Calvinist* (by his Spirit) judges both to be the Word of God. So *Luther* judges by his Spirit, to abolish the false Opinion,

*In the Prologue
of the New Testament.*

That there are Four Gospels; for the Gospel of *St. John* is the only true, beautiful, and principal Gospel, and to be preferred far before the other three. Likewise the Epistles of *Paul* far excel *Peter's*. The three Gospels of *St. Matthew*, *Mark*, and *Luke*, he would willingly have renounced, because they are clearly for Merits, necessity of Good Works, and Observation of the Commandments, and commend Chastity and Poverty: But since he durst not totally reject them, he is willing to dispraise their Authority, and to insinuate, that they were not written by the Spirit of God.

In like manner, *Calvin* (by his Spirit) judges this to be the right sence of these Words, *This is my Body*: That is, This Bread is the Figure of my Body, But *Luther* (according to his Spirit) judges otherwise, and says these Words of Christ, *This is my Body*, are thus to be understood. This Bread is truly my Body. I omit many other sayings; whereby it is manifest, that, according to them, the private Spirit of every one makes a Rule of Faith, or (which is the same thing) the Scripture is expounded according to every Ones private judgment.

Secondly, That is not to be held a proper Rule of Faith, which is equally accommodated, or fitted, to all contrary Opinions, For all the Sects of this time (although they are at Daggers-point about many principal Tenets) adopt the Scriptures to be their Rule, and fit it for their purpose: For the *Lutherans* say, they rely upon Scripture, so do the *Calvinists*, and likewise the *Anabaptists*; nor is it any wonder, because every one receives the Scripture, not according to the common understanding of the Church, or exposition of the Fathers (as *Catholicks* do,) but according to the sentiment of every one's private Spirit. So you may easily adapt the Scripture for all Heresies. Whence it is plain, that a Rule, thus framed,

framed, can be of no moment, being referred to every one's private judgment.

Thirdly, If there should be a Judge that should so give sentence in any Controversie, that one could not plainly tell, whose Cause carried it; but both Parties should still contend for the decision of their Cause, he would be accounted by all Men a very improper Judge, since no Controversie can be determined by his sentence; for after it there is as great debate, for whom the Judge gave sentence, as about the Difference they brought before him. But such a Judge is the Holy Scripture, if you set aside the Exposition of the Church and the Fathers; for so it always gives sentence, that it cannot plainly appear to either Party, which side it favoureth; but both stiffly affirm, that it stands clearly for him. Hence it comes to pass, that Controversies never have an end. 'Tis ridiculous therefore to make only the Scripture the Judge of Controversies: For, in all Controversies, such a one ought to be made a Judge, so as to give sentence, that all (and chiefly the Parties in dispute) may clearly see, which side the Judge is for, or else there can be no end of Controversie. Therefore, they that make only the Scripture their Judge, shew plainly that they will have no Judge to decide the Cause

Cause, but their own private judgment. For they do, as if *Titius* and *Caius* having a Suit at Law, would have no other Judge but the Book of *Justinian*, with his *Pandects*, including the Interpretation of the Doctors; and *Titius* for his Right should produce some Law, and say, that it is clear for his Cause; but *Caius* denies it: Likewise *Caius* alledgeth another Law, affirming, that it clearly makes for him; but *Titius* denies it; and so both Parties depart without decision of their Cause; would not this be a ridiculous thing, and make all say, that neither of them would have their Cause decided, since both of them would be their own Judge? It is plainly so with them, that will have no other Judge but the Scripture: For whosoever reserves the Interpretation thereof to his own Spirit, shews plainly, that he would not have his Cause lawfully decided, but be his own Judge.

Fourthly, Experience it self shews how insufficient this Rule of Faith is: For we see, that there is no end of Controversies amongst them, even in their chief Points of Faith: For the *Lutherans*, *Calvinists*, and *Fanaticks* in many things extreamly differ at this very time, and condemn one another of Heresie. The very *Lutherans* disagree amongst themselves in many things also from *Luther* their
Parent

Parent and Apostle; insomuch, that at this very time, there are counted Thirteen Principal Sects of *Lutherans*, differing by certain Names and Opinions. The *Calvinists* dissent amongst themselves, chiefly in the Article, of the Head of the Church; for a great part of them ascribe this Power to the Secular Prince, although she be a Woman; these they call *Protestants*: Others esteem this a great Sin and Blasphemy: these they call *Puritans*. The *Fanaticks* dissent amongst themselves in many things, so that there is reckoned Fourteen several Sects of them, distinguished by Names and Opinions.

Lastly, It is come now to that pass, that when any one thinks to follow this Rule, and depend on it, there are almost as many *Heresies* as *Hereticks*: For many (especially the ignorant sort) say, they care not what *Luther* or *Calvin* teacheth, so that they stick to the *Holy Scripture*, and Word of God, wherein there can be no Errour; and so they think themselves very secure; for every one interpretes the Scripture according to his Capacity and Judgment. Hence it is, that when they think they have Scripture for their Rule of Faith, instead of Scripture, they have only their own Imagination: For what they fancy the Words of Scripture signify, they take for the true sence of Scripture.

pture : And thus there are as many different Rules of Faith, as Imaginations of Men.

But how comes it to pass, that every ones imagination should seem to be the pure Truth, and right sence of Scripture? This proceeds partly from a great self-love; and self-esteem; for he that has a high conceit of himself, is easily perswaded, that all his own inventions and conceptions of Mind are extraordinary; partly also from a Diabolical operation, which inwardly perverts the fancy of Men, that what they apprehend (upon never so slight a reason) presently they imagine it to be the clear Truth: For where Men (through a weariness of the Antient Religion) have an aversion to the Truth, and Itching Ears to Novelties, they are suffered (by the just Judgment of God) to be deceived of the Devil. Whilst therefore he operates interiorly in their Sences, they think they are illuminated with the Divine Spirit, and attribute to this Spirit, their whole judgment touching points of Faith: Hence it is, that the apprehension or judgment of every Sect, and almost of every private Man, seems to be the pure Word of God. nor do they regard any reasons to the contrary. The Apostle signifies this, *2 Thes. 2. 10*, saying, 'Because they received not the love of the Truth, that they might be saved; therefore God shall
T send

' send them strong delusions to believe a Lye: He shall send, not by commanding, but by letting the Devil loose to deceive them, and lead them into a thousand Errors, for despising the Truth, or Ancient Religion.

But many of them say, (especially the simple and ignorant) God will not suffer those to be deceived who seek the Truth with an humble Heart: 'For he has promised to 'give the Good Spirit to those that ask him: *Luk. 11. 13.* But I do so; I beg of God to enlighten me, and open unto me the true sense of Scripture; and I daily search the Scriptures, *Joh. 5. 39.*

This is a great delusion of the Devil: For how do they seek the Truth with an humble Heart, who despise the judgment of the Doctors of the Church, the judgment of the Holy Fathers, and the judgment of General Councils? Who will not use that way which our Lord hath shewed and ordained; but require unnecessary Revelations? For, from them they may understand the Truth, and be freed from all Error; but they will not submit to them; and think, that, by their own industry, wit, and private Spirit, they can more certainly find the Truth out of the bare Scriptures. As if the Holy Fathers, Doctors, and Prelates of the Church had not searched the Scriptures, or were destitute of the Spirit of
God,

God, and right Judgment, that they could not rely upon them. Now, what greater Pride can be imagined, than for a private Man, (and for the most part silly and ignorant of all Antiquity, and the Liberal Arts) to prefer himself before so great Wisdom, so great Authority and Sanctity, and such a multitude of Doctors? Let them not therefore think (so long as they are of this mind) that they shall receive anything of God, because they wrongfully seek him, and proudly ask him; but rather that they are deceived by the Spirit of Pride, and a Lye, to which they are delivered (by the just judgment of God) for so great a Crime. This is that Spirit which all Hereticks (though never so contrary in their Opinions) boast and bragg of; and from which every one thinks the Truth is revealed to himself; which, certainly, he that is not stark Blind may easily perceive; because the Spirit of God cannot reveal contraries.

Add hereunto, that the sacred Scripture, no where sends private Men to search the Scriptures in Doubts of Faith, but to the Church, and those which precede therein: So in *Dent. 17.* they are sent to the Priests in doubtful matters, who were then appointed Judges, and those that would not obey them, were to be put to death. Therefore in the Church, God hath appointed

T 2

Pastor;

156 *What Faith and Religion*

Pastors and Doctors, and would have the Church conspicuous to the whole World, the Pillar and Ground of Truth: *Eph. 4. 11.* *1 Tim. 3. 15.* that all People might easily consult it, and acquiesce in her Decrees. The Spirit of understanding the Scriptures. is not granted to every one, as 'tis plain by the Apostle: *1 Cor. 12. 11.* *Jo. 4.* Believe not every Spirit, but try the Spirits, whether they are of God: Therefore, although the Spirit should suggest any thing to you, yet you are not secure, because you are not certain, it is of God: For 'tis manifest, that innumerable have been deceiv'd: For all Hereticks brag of this Spirit; and Satan frequently transforms himself into an Angel of Light. Hereby it is manifest, that the private Spirit can be no Rule of Faith.

The Add hereunto, that the sacred Scriptures do where leads private Men to teach the Scriptures in Houses of Faith, but to the Church, and those which preach therein: *1 Cor. 14.* they are sent to the Church. In doubtful matters, who were then appointed Judges, and those that would not follow them were to depart to others: I herefore in the Church, God hath appointed Pastors

*The Twelfth Reason, from another great
absurdity.*

IF any of these New Religions (for example, the *Lutheran* Religion) were the true Religion of Christ, besides the absurdities afore-mentioned, this would follow; that all *Catholicks* (which have been hitherto, from the time of the Apostles) are damned, and sentenced to the Eternal Torments of Hell-Fire; because (according to the chief Tenet of this Religion) they wanted justifying Faith, and therefore Justice before God; so that they remained in their sins, and died in them: For the Faith necessary to Justification (as this Religion teacheth) is that whereby a Man firmly believes, that he is just before God, by reason of Christ's satisfaction, which, by Faith, is applied and imputed to him.

But 'tis manifest, that this Faith was unknown to the World till the time of *Luther*: Nor does he deny, but rather glories that
he

he manifested to the World the true Nature of Justification, hid from the antient Fathers. The same is clear, by the Writings of all the antient Fathers, because (besides Faith in Christ) they require an inward change of the Will, and purpose of keeping the whole Law; also, for that they condemn this security of Salvation; and will have Men to work out their Salvation with fear and trembling, *Phil. 2. 12.* and be always solicitous.

Hence it is, that this peculiar special Faith (whereby every one certainly believes he is just) they all reject, as meer presumption. For although we ought to believe, that Christ has fully satisfied for us on his part; yet it does not appear to us, that we have done all things necessary on our part, to be made partakers of his satisfaction, and that we may not sometime or other fall from him.

'Tis clear then, that all the Antients wanted this Faith. Therefore so many Holy Fathers, so many Martyrs, so many Virgins are damned. *St. Irenaus, St. Justin, St. Gregory Thaumaturgus, St. Gregory Nazian. St. Basil. St. Chrysostome, St. Damascen, St. Hilary, St. Ambrose, St. Hierome, St. Augustine, St. Martin, St. Nicholas, St.*

Ans.

Anthony, St. Gregory the Great, St. Benedict,
 St. Bernard, St. Dominick, St. Francis, are
 all damned; also St. Laurencè, St. Vincent,
 St. Sebastian, St. Catharine, St. Cecilia, St.
 Agnes, and innumerable others (who for
 Sanctity of Life, Miracles, and the Honour
 of Martyrdom, were renowned through the
 whole World) are damned. To conclude,
 all our Ancestors are damned, that have
 been from the Apostle's till Luther's time;
 and to use the Words of Tertullian, 'The
 Gospel has been wrong
 'Preached, for so many *L. de prescrip.*
 'Ages, and wrongly be- *advers. Heret.*
 'lieved; so many Millions
 'of Men wrong Baptized, so many Works
 'of Faith wrong administred, so many Vir-
 'tues and Graces wrong laboured for, so
 'many Sacrifices and Divine Services wrong
 'offered, and so many Martyrdoms wrong
 'Crowned.

But how incredible, absurd, and blas-
 phemous are all these things? How con-
 trary to the judgment of the whole World,
 and of all Ages?

Nor can it be said, that they were ex-
 cused for their ignorance; because no Bo-
 dy can be saved, without Faith, without the
 justice of Christ, without participation of
 Christ's Redemption; as every where the
 Scri-

166 *What Faith and Religion*

Scripture teacheth, especially the New Testament. No ignorance can excuse, that a Man may be saved without these things; therefore there is no refuge here, either they are all damned, or the Religion of *Luther* and *Calvin* (in their principal Opinion of Justification) is false and impious.

Behold Twelve Reasons, whereby 'tis clearly demonstrated, that these New Religions are to be avoided as false and pernicious. The last Consideration now follows.

The

*The Tenth Consideration, and Conclusion of
the whole Consult.*

LAstly, That Religion is to be imbrac'd in this Life, which Men are most like to be willing to profess at the hour of death; and of which they can render a just account at the Tribunal of Christ: For, in the practice of things, we cannot be better advised, than by the consideration of Death and Eternal Judgment; namely, to love that here, which at the point of death, will be most profitable to us; and to shun that which may bring upon us certain ruine and destruction, at least put us in great peril of it: But the Catholick Religion is such, as we shall certainly prefer at the hour of death: As is manifest,

First, By the example of many, who although they have lived Hereticks, yet when they came to die, have desired to die Catholicks, as judging it the safer way.

II

Secondly,

Secondly, Because every one wishes then, that he had done many Good Works, and with great diligence had avoided all sin; to both of which, the Catholick Religion efficaciously exciteth; and to neither of which, does the Religion of *Luther* or *Calvin*; but rather to a contempt of all Good Works, and licentiousness of Life.

Thirdly, Because the Catholick Religion has many Remedies, which in that dreadful passage are not to be despised; as Repentance for Sin, Absolution of the Priest, the Sacrament of Extream Unction, and the Eucharist, which give great consolation and confidence to the Faithful. For, by this means, the satisfaction of Christ is communicated to us: But bare Faith is a very cold comfort, and a weak thing at the point of death: For how can you perswade your self, that God will be merciful to you, that you are just, and shall be saved by the Merits of Christ, who have despised the Remedies ordained by him, and determined to die out of the Catholick Church? All the Sects of this time boast of this Faith; and yet certainly all are not saved: For the true Religion of Christ is but one (out of which there is no Salvation) as not only all Catholick, but likewise *Lutherans*, *Calvinists*,
and

and *Anabaptists* teach: Therefore your special Faith will avail you nothing, unless you have the true Religion of Christ.

Now, that all Professors of the Catholick Religion may easily render an account of their Religion to the Supreme Judge, and fear no danger for being Catholicks, is manifest: For, suppose, that I stand before that terrible Judgment-Seat of Christ, and am asked, why I followed the Catholick, or (as Hereticks call it) the Papists Religion, and not rather, by forsaking it, turn'd to the New Reformed Religion of *Calvin*. I will answer with great security, Therefore I professed the Catholick Religion, because it teaches me to withdraw my mind from the love of earthly things, and fix it upon heavenly: It teaches me to mortifie the Flesh, to fear God, to practice Good works, to obey my Superiours, to be instant in Prayer, and to cut off all occasions of Sin; I stuck to the Catholick Religion, because I saw therein many famous over all the World, for Wisdom, Holiness, Miracles, and the Spirit of Prophecy; it being impossible for them to be deceived in so great a matter; because I saw God hath established this Church, for several Ages, by many Miracles; because I saw therein the Promises of God fulfilled; for it is spread over all the World. To this Church the Con-

version of Nations has been made hitherto, and is dayly making. In this Church there has been a continual Concord of the Doctors in points of Faith. In this Church there has been a perpetual Succession of the Chair, and Connexion of all Ministers with the Apostles. In this Church there is a speedy decision of all Controversies. This Church, for many Ages, has stood immovable against all Heresies and Persecutions of Tyrants, *so that the Gates of Hell could never prevail against it*, Matth. 16. 18. But I perceived in all these New Religions, all things contrary to this; therefore there was no reason for me to renounce the Catholick Religion, or in the least to doubt of it.

But though I should omit all this which I have said, Is not this alone sufficient for my security, that I have followed a Religion, which those have been of, who were in st Holy and Famous for Miracles over all the World; as S. Benediſt, S. Bernad, S. Diminick, S. Francis, &c. For it clearly appears, that such Heavenly Souls, so dear and devoted to God, such beloved and familiar Friends, could not possibly be deceived in so great a business, as the Salvation of their Souls. Therefore I may securely follow these Guides, in reference to Religion.

But

But you now, who have followed some other New Religion, what account (I pray) can you make of it, when you shall be examined before the terrible Judgment-Seat of Christ? Perhaps you will answer the Judge, Therefore I deserted the Catholick Religion, because I thought it full of Idolatry, Superstition, and Humane Traditions. I thought that Antichrist reigned in it; and I thought that Catholicks depended upon their own Merits, and not upon the price of your Blood.

But what if the vail of Diabolical delusion (which now blinds you) being then taken off, you see your self clearly deceived, what Counsel will you take? For there will be no more time and place for repentance. Perhaps you will plead Ignorance; but this will not excuse you; because you might have easily known the Truth, if you had used that diligence, which the matter required; nor did you ever want a just occasion of doubting, which should have stirred you up to a diligent enquiry. As therefore it shall not excuse the Jews, that they erred by ignorance, because they might have known the Truth, if they would; so neither shall it excuse you: For, to depart from the Catholick Religion without sin, you ought

ought not only to think and surmise, (by reason of some slight suspicions,) but to know certainly, that such Evil Doctrine is taught in the Catholick Church, by using diligence, and setting aside all worldly interest; so that no farther scruple could be left, nor any just reason to doubt.

But you are so far from having any such certainty of the Churches Errors, that no probable reason can be given for it.

For what probability or shew of Truth, could induce you to believe that Religion was full of Idolatry and Errours, which you saw professed by so many eminent Men, for Wisdom and Holiness of Life? Which you saw or might have seen confirmed with many Miracles and Martyrs? Which you beheld diffused through the whole World? In which you saw so great Concord in points of Faith, and constant Succession, Continuation, and Conjunction with the Apostles. How could it possibly be, that in so many Ages, none of the Holy Fathers and Doctors should spy this Idolatry, these Superstitions and Errors?

Again, how could you be perswaded to believe that to be the true Religion of Christ, which makes God the Author and Forcer of all Sin? Which takes away from Men Free-will? Which extirpates all Good Works? Which opens the Gate to all manner

ner of Wickedness, as much as Atheism? Which takes away subjection to Laws, and obedience to Princes, under pretence of Christian Liberty? Which recalls from Hell many old and condemned Heresies? Whose Authors were renowned for no austerity of Life, no Piety, no Miracles, but Men given to the Pleasures of the Flesh, covetous of worldly Goods, ambitious, slanderous, envious, seditious, infamous for Apostacy, sacrilegious Marriages, preposterous Lust, and inconstancy of Doctrine?

Lastly, If any of these New Religions are true, then the Church of Christ is fallen for so many Ages; the Kingdom of Christ is overthrown; the Divine Promises (touching the stability of the Church) are frustrated, and the Gates of Hell have prevailed against it. Then, for so many Ages, the Gospel has been Preached in vain, and in vain believed; so many Gentiles have been in vain converted from Paganism, in vain Baptized, and received other Sacraments; in vain they fasted and mortified the Flesh, and so many thousands in vain suffered Martyrdom, by the effusion of their Blood for the Confession of Christ. Then all our Ancestors are perished; the Holy Fathers are perished; so many Myriads of Confessors (which

186 *What Faith and Religion*

(which were wholly devoted to God, and famous for Sanctity, Miracles, and Prophecy) are all perished and damned: For they were all without the true Religion and Righteousness of God, and all addicted to Idolatry.

But if these things are false, blasphemous, and horrible to think, how could it be, you did not conceive these New Religions to be false (or at least to doubt of them) from which such cruel and frightful things are clearly deduced? But if you doubted, why did you not endeavour to know the Truth, upon which your Salvation depends?

Our Lord admonishes us *to beware of False Prophets, which come to us in Sheeps-cloathing, but inwardly they are ravening Wolves, Matth. 7. 16.* What's the reason it did not come into your Mind sometimes, and make you afraid, lest *Luther and Calvin, &c.* should be in the Number of those False Prophets, which Christ warns you to beware of? for these came forth clad with a fair pretence of the Word of God, and purity of the Gospel, as if God sent them to the Salvation of his Sheep; but, in the mean time, they destroyed these Sheep, with the venomous Food of their Doctrine: *You shall know them* (says

Christ) by their Fruits, Matth. 7. 16. Now what were their Fruits? Seditions, Wars, Plundering, subversion of Churches and Monasteries, destruction of Cities, extirpation of the Antient Religion, and a License to all Wickedness.

We know, by information of the Apostles, that many Heresies shall arise in the latter days, many false Prophets and Seducers (by the Midwifry of Satan) shall appear in the World. As oft therefore as any New Doctrine riseth against the Church, we ought, at least, to suspect it, and the Author of it.

Therefore I most humbly and earnestly beseech all those who live out of the Communion of the Catholick Church, by the Goodness of God which created us, and by the Blood of Jesus Christ which redeemed us, by the Eternal Inheritance which we expect in Heaven, and the Torrent of Divine Pleasure which they shall drink of, that retain Truth and Justice, to lay this business seriously to Heart; that they would consider whether they rely upon a sure and firm Foundation, that may make them secure of their Religion at the hour of death, when they shall stand before the Tribunal of Christ, and in that very mo-

A Conclusion of the Work.

ment shall receive an eternal and immutable Sentence. Let them examine this our Consolation, which we have written for that end. Let them never rest or give over, till they have rightly weighed and discussed all things, and have obtained a full perswasion, in a business of so great moment, as the Salvation of their Souls.

Let them consider, what great punishment they incur, if the Religion (which they profess) is Heresie, and they themselves Herericks. That it is a Heresie (and a most notorious and pernicious one too) all Catholick Doctors, all Universities, and the whole Christian World (except those which are of it, who are but few in number, and slender in Learning, to those that are against them) undoubtedly and for certain affirm it. So that finite Numbers have died, and are ready to die for the Confession of it to be Heresie, rather than venture the Eternal Damnation of their Souls, by complying with it.

How great a sin Heresie is. Heresie, certainly, is a most grievous sin. First, Because it makes a Man prefer his own judgment, before the judgment of all the Fathers, of all the Doctors of the Church, of all Councils and Bishops of the whole World;

World; for he contemns them all, as Men void of the Spirit of God; and arrogates this Spirit to himself alone, and his Companions.

Secondly, The Spouse of Christ (which is the Church) it censures to be an Adulteress of *Satan*, and Daughter of Perdition.

Thirdly, It charges her with the crime of Idolatry, and divers Superstitions.

Fourthly, It belches forth many Blasphemies against the most Holy Eucharist, and all the Saints

Fifthly, It abuses all Sacred Things most unworthily and scornfully.

Sixthly, It calls the Vicar of Christ, Antichrist, and casts a thousand aspersions, indignities, and slanders on him, without any shew or colour of Truth; the same it does upon all Orders and Degrees of the Church.

Lastly, Every Heretick wishes an overthrow of the whole Church, and that the Catholick Religion were totally extinguished.

The Heresies therefore of our times swell with Pride, many horrible Blasphemies, many invectives, and detractions, many Sacrileges and most bitter hatred against the Church of Christ; for these things are as it were intrinsically in Heresie; which habitually inclines to all these things, and daily urges and excites to action.

All Catholick Doctors thus judge of Heresie; and the matter is plain enough of it self. Therefore Heresie (with its issue and attendance) is a greater Crime, than innumerable sins of Catholicks.

Now I beseech them to consider, what will be the great punishment of this sin of Heresie: For, if for one Crime of Theft, for one Act of Fornication (without true repentance) a Man shall suffer Eternal Fire, as the Scripture plainly tells us, *Gal. 5. Col. 3. 1 Cor. 16. 1 Tim. 1.* how great punishment shall he endure for the sin of Heresie, which is more grievous than a thousand Thefts, and a thousand Fornications? If the pain which our earthly Fire inflicts (by the force of Nature) may be increased a hundred-fold, and so augmented till it be hundred times more grievous; how horrible, how insufferable, how incomprehensible would that punishment be? Let no Man flatter himself, that Hell-Fire will be no pain; but only I know not what Terroures of God's anger, as *Calvin* dreameth. The Scripture too plainly shews the contrary: *D part from me ye cursed into ever-lasting Fire, Matth. 25. 41. Their Worm never dieth, and the Fire is never quenched, Mark 9. 44. God shall rain snares upon the*

How great a punishment the sin of Heresie deserves.

the Wicked, Fire and Brimstone, and a burning Tempest; this shall be the Portion of their Cup. Thou shalt make them as a fiery Oven in the time of thine anger. Our Lord shall swallow them up in his Wrath, and the Fire shall devour them, Plal. 11. 6. The False Prophet was cast into the Lake of Fire and Brimstone, and shall be tormented day and night for ever and ever, Apoc. 20. 10. The same is the Opinion of all the Antient Fathers and Doctors of the Church.

It is therefore most certain, that Hell-fire is a true and real Fire, greater and fiercer than all our Fires, made never so furious by the Art of Man, (which are but as painted Fires in comparison of the heat of Hell-fire.) wherein all Hereticks shall burn and be tormented day night for all Eternity; as long as Hell shall be Hell; as long as Heaven shall be Heaven, and as long as God shall remain God; and the smoak of their Torments shall ascend before the Face of our Lord for ever and ever. These are most faithful and true Words.

Then they will curse their Deceivers and Masters who brought them into this Misery. They will curse the Devil which blinded them, and with divers delusions bewitched them, under the colour and shew of Piety. They will curse themselves for being so facile to give ease to them, and believe their
new

new Doctrine so foolishly, without any diligent inquiry; that, in a business of so great consequence, they were so blind and sloathful.

Lest therefore they should rush headlong into this Sea of Misery, let them with all care and diligence examine this whole business of Religion by prudent and pious Counsellors; particularly, let them but suspend their prejudice a little, which uses to be a

Things requisite to inquire the Truth.

great hindrance to this serious deliberation; I mean a certain prepossession of Opinion (which many have) of the Idolatry, Superstition, and

Abuses of the Catholick Church. As, that they Worship a piece of Bread for God, pray to dead Men, Worship Crosses and Pictures, trust in their own Merits, believe a Man can forgive Sins, and many such Fopperies; and are possessed with what themselves have been taught, that they are afraid to pray to God to have farther information, lest they should sin, by seeming to doubt of the Faith they have been taught by their Parents, and their Ministers, to whom they have been recommended by them, to harken unto, as Orthodox Teachers. And if they happen to read any Catholick Books, and meet with some things they themselves cannot answer, their afore-
said

said prejudice presently suggests to them, that those Ministers can answer them; and to discourse with some learned Catholick, they upon the same ground are afraid, because they suspect their integrity, and so they remain in the Belief they have been educated in, as well satisfied. Now I say,

Let them lay aside (for a while) this prejudice, and but suppose they may be deceived therein, and that things are not so, as they have been told: For, at least, it seems somewhat incredible, that so many most Holy and Learned Men (which this Church has always abounded with) should never see this Idolatry (if there were any;) or seeing it, should not renounce it; but on the contrary diligently retain and love it. This is an old Calumny of the *Mahometans* and *Iconomachists*, or Image-Breakers. And there was never any Sect of Hereticks, which did not forsake the Church with envious and malicious Hearts, and tax it with horrible Crimes; for they are forced to make this pretence, that they might seem justly to depart from the Church.

Secondly, Let them daily beg of God to enlighten them, that they may clearly know which is the true Religion and Church of Christ, and shew themselves ready prepared

176 *What Faith and Religion*

to imbrace the same. No Man can come to me (says Christ) unless my Father draw him, *Joh. 6. 44.* None can come to Christ by true Faith, without illumination of the Heavenly Father. Therefore, let them humbly and daily pray to God, that he would vouchsafe them a Beam of Light to see and profess the true Belief; saying with the Prophet *David, Lighten mine Eyes, lest I sleep the sleep of Death, lest my Enemy say (when I depart out of this Life) I have prevailed against him, Psal. 133. 4. Send out thy Light and thy Truth, let them lead me, let them bring me unto thy Holy Hill, and to thy Tabernacles, Psal. 43. 3. Cause me to know the way wherein I should walk; for I lift up my Soul unto thee. Deliver me from the Enemies of my Salvation. O Lord, I fly unto thee, teach me to do thy Will, for thou art my God; and the like.*

Thirdly, Let them add to their Prayer, Alms and Bounty to the Poor. How prevalent these two things are to obtain of God a Right of the true Religion, the Example of *Cornelius the Centurion* shews, to whom the Angel said, *Cornelius, thy Prayers and thy Alms are come up for a Memorial before God; and now send Men to Joppa, and call for one Simon, whose Surname is Peter, he shall tell thee what thou oughtest to do, Act. 10. 4.*

Let

Let them imitate the Example of this Man, that earnestly desired of God to be directed in finding out the true Religion.

Lastly, Let them diligently (with an ardent desire of knowing the Truth) consider what is said in this Consultation; and if they have any doubt or dissatisfaction, let them address themselves to the Catholick Doctors or Priests, who will easily resolve them in all points of Faith; so that at length, they shall obtain (by the Grace of God) a quiet Conscience, and full satisfaction in the knowledge of the true Religion.

This is the Prayer and Supplication of all the Children of this Holy Mother, in their behalf; That thou, O true and everlasting Light! the Enlightner of Men and Angels, wouldst enlighten their Minds, and inspire them to do what is here advised them: For, although they are seduced by the deceit of the Devil, and have departed from thee, and thy Church; yet they are thy Creatures, made according to thy Image and Likeness, redeemed with the price of thy Sacred Blood, and called to the Inheritance and Society of thy Celestial and Eternal Kingdom. Let not so Glorious

a Work of thine perill, which cost thee so dear, which may render thee Eternal Praises by the Knowledge of the Truth, and redound to thy Eternal Glory. Dispel this black Cloud which obscures their understanding, remove the Enchantment of the Devil, which blinds the Eyes of their Mind, and perverts their Fancy and Judgment; strike in them a horror and fear of that Fire inextinguishable, and those Eternal Flames, prepared for all those that are destitute of the true Religion, infuse into them an ardent Love and Desire of obtaining the Knowledge of the Truth, to the Salvation of their Souls. Shew them the light of thy Mercies, that they may know thy Sheep-fold, and understand that That was none of thy Sheep-fold which they were in before, but the Devils; in which, whosoever remains, are reserved as Sheep, not to Life, but to Perdition, that they may be Fuel for Hell fire, and Food for death, *Death shall feed on them,* Psal. 49. 4. Bring them back again to thy Sheep-fold, that being refreshed with the wholesome Food of thy Doctrine, and of thy wonderful Sacraments, they may be Healed of their old Wounds made by Satan, and grow in thy Spirit, the Spirit of Humility, and fear of our Lord, the Spirit

of Meekness and Charity, and be quickned to Eternal Life; that after this momentary Life, they may be partakers of thy Eternal Glory and Happiness; and praise, bless, and glorify thy Name for ever and ever, *Amen.*

Now, Lastly, I admonish all Catholicks, that they would seriously consider with themselves, what a great benefit it is, that God by his special favour (before innumerable others) has made them Professors of the true Religion; in what a strict obligation of gratitude they are bound to the Divine Majesty, for so great a Mercy.

How few have this Gift of Faith, if you reflect on the infinite Number of those, who go astray, or doubt; and therefore the more to be esteemed. Let them consider, that amongst all worldly Goods, nothing is to be compared to it; neither Pleasures, nor Honours, nor thousands of Gold and Silver, nor sceptres and Crowns. The Jewel of true Religion is infinitely better, and more precious than all these. He that has it, is truly rich, although poor in Earthly goods, as being a Citizen of the Saints,

180 *What Faith and Religion*

a Child of God; an Heir of the Kingdom
of Heaven, and Cohier with Christ, if he
lives according to the profession of this
Faith. He that is without the true Reli-
gion, is three unhappy and miserable
though he should abound with the Goods
and Prosperity of this World. 'Tis most
certain there is but one way to Eternal
Happiness. It is an Atheistical Opinion
that every one may be saved in different
Religions; for, that there is but one God;
one Christ, one Truth, one Right way,
one Justice; so there is but one true Faith,
one true Religion, one true Congregation,
or Church of God and Christ, out of which
there is no Salvation. Let them beware,
lest by a curiosity of reading or hearing,
or uncautious conversation with Hereticks,
or desire of pleasing any Mortal Man, or
fear of Persecution, or loss of Temporal
Life or Estate, or loss of gaining or imbu-
tion of Honour, or for any other cause,
they lose so great a Good. No Man can
Man pleased, if he shall gain the whole World
and lose his own Soul. Or, what shall we
give in exchange for his Soul? But a loss of
the true Religion is a loss of the Soul, which
no Wise Man will part with upon any ac-
count. *Those*

Those are unhappy Souls, and unwor-
thy the Name of a Christian, who little
regard the ruine of the Catholick Church
or Religion, so they may but safely and
quietly enjoy a Temporal Peace, to live
in sensuality, or hoard up riches, and the
drifing goods of this Life. But this man-
ness, and vile esteem of so great a Good,
shall cost them dear, when this momentary
Life shall be ended, and they suddenly fall
into an endless Eternity.

Many Seducers are gone forth into the
World, many under Sheeps clothing, un-
der a smooth pretence of God's Word,
hide a Wolfish Nature, to the destruction
of Christ's Sheep. Our Lord hath admo-
nished us (more than once) carefully to
beware of them. The Apostles and Holy
Fathers have often warned us, *Eccles. 13.*
He that toucheth pitch shall be defiled, and he
that loveth danger shall perish therein, Eccles. 3.
The Times were never more dangerous
and destructive to our Salvation, than now:
the Fascination of the Devil was never
greater, nor a Spiritual frenzy more power-
ful with Men, the operation of Errour
was never more prevailing and successfull,
and the minds of Men never blinder; all
which (deservedly) possess the under-
standings

standings of those that disesteem this great Gift of the Catholick and Orthodox Religion, and prefer Temporal Things before it.

Let those therefore that heartily desire to be saved, preserve this Celestial Jewel, and keep it with all carefulness, because Life proceeds from it; and because 'tis a Supernatural Gift, which (without the Divine Assistance) can neither be acquired nor preserved, being invironed with so many Enemies. Let them daily implore Gods help for themselves, their Children, and whole Family, and add unto their Prayers, Alms to the Poor, with other Works of Piety; for Prayer is good with Fasting and Alms, and better than to heap up Treasures of Gold, Job. 12. Let them lead Lives agreeable to their Religion, and allay their Thirst after the Goods of this Life, with expectation and hope of Celestial and Eternal; remembering the Saying of the Apostle, 1 Tim. 6. 9. They that will be rich, fall into Temptation, and the snares of the Devil, and many unprofitable and hurtful desires, which draw Men in destruction and perdition; for the root of all Evil is Covetousness, which some desiring, have erred from the Faith, and entangled themselves in many sorrows. By these helps,

is best to be imbraced. 183

helps, they may securely walk amongst the differences and dangers of these Times; and preserving intire the Gift of the only true Religion, by it easily obtain Everlasting Life. *Amen.*

*To the Immortal and Invisible King
of all the World, the only God,
be all Honour and Glory
for ever and ever,
Amen.*

An

is best to be imbraced. 183

helps, they may securely walk amongst the
difficulties and dangers of these Times;
and preserving intact the Gift of the only
true Religion, by it easily obtain Everlast-
ing Life Amen.

To the Immortal and Invisible King
of all the Worlds, the only God,
be all Honour and Glory
for ever and ever,
Amen.

ft
it
C
w
ce
is
M
ca
I
ft

An APPENDIX to the foregoing Consultation:

*Whether every one may be saved in his own
Faith and Religion.*

WE have said, in the Preface of the foregoing Treatise, that it was a stupid and gross Errour of some, that think it sufficient to Salvation, if they believe in Christ, and that he died for our Sins; and we briefly demonstrated their Errour with certain Reasons: But because this Errour is now far spread, and hath infected the Minds of many, I am intreated to explicate the same more at large. Therefore I shall divide the matter into Two Questions.

~~The First is, Whether it be sufficient to~~
~~Salvation, to believe in God, and do no~~
 Body any injury; that is to say, Whether
 every one may be saved in his own private
 Faith or Belief, if he endeavours to live
 honestly and virtuously?

The Second is, That supposing that
 Faith in Christ is necessary, Whether that
 alone be sufficient, or whether we ought to
 believe something else?

The

The First Question.

AS to the First Question, many, at this time, are of Opinion, that every one may be saved in his own Faith or Religion. The Reason which they chiefly give is, because it seems to them incredible, that all Jews and Turks (many of which Worship God devoutly in their way, and deal justly with their Neighbours) should be damned eternally, only because they do not believe in Christ; since, in this regard, they seem not to offend very much, because (from their infancy) they were taught otherwise: For why should God (who would have all to be saved) make the way of Salvation so strict? 1 Tim. 2. 4. Joh. 3. 17. Why should he condemn to Eternal Punishment these miserable Wretches (who study to please him, according to their Capacity, who do no Man any Wrong, but observe Justice and honesty of Life) meerly for ignorance of that which they have not been sufficiently instructed in.

The Foundation of our Adversaries Opinion.

But this Opinion, though
It is refuted consulting only Natural Reason, it seems to have some
with Four shew of Truth and Equity;
Reasons. yet considering those things
 which God hath revealed to us in Scripture,
 is altogether a Paradox: For, if every
 Turk or Jew may be saved in his own Faith
 or Belief, then in vain the Apostles and
 Holy Fathers laboured so much to plant the
 Faith of Christ; for they might abstain
 from a profession of this Doctrine, without
 loss of their Salvation; and remain content-
 ed with the Jews, with a confession of one
 God. I add moreover, Christ therefore
 was made Man in vain; he wrought so many
 Miracles in vain, that People might believe
 him to be the Messiah, and Saviour of the
 World; in vain he was Crucified and died;
 for none of these things were necessary to
 Man's Salvation; it had been enough to
 have sent Preachers through the World to
 persuade Mortals to believe in one God.
 The Apostle uses this way of arguing, say-
 ing, *If Justice be by the Law, then Christ died*
in vain; *Gal 2. 21* that is, if Justice may
 be obtained by the knowledge of one God,
 and observation of the Law, then Christ
 died in vain; because his Death was not ne-
 cessary to Salvation.

Again,

Second Reason.

Again, the whole Scripture will be found false and lying; which teaches, *That Christ is our Mediator, Redeemer, and Saviour, which proposes him a Propitiator for us, by Faith in his Blood, Rom. 3. by whose Sacrifice, we are reconciled to God, by whose Blood we are cleansed from our Sins, and by whose Faith we are justified, Apoc. 1. 7. for there is no other Name under Heaven given among Men whereby we must be saved, Act. 4. 12.* All these things were in vain, and false, if every one might be saved in his own Religion.

Object. Perhaps some will say, that Christ is indeed our Redeemer, and all Good to us proceeds from him; yet a belief in him is not absolutely necessary to Salvation; for it sufficeth to believe, that all our Happiness springs from the Bounty of God; and is needless to know the means or confessing it.

to Answ. But this is repugnant to the Holy Scripture, and Reason; because the Scripture plainly teaches, that Christ's Redemption is not applied to us, but by Faith in him; and therefore all that believe not in Christ, are without Justification, remain

Why Faith in Christ is necessary to Salvation.

in Sin, and are the Children of Wrath, and Damnation. 'Tis likewise against Reason; because to be made partakers of any great and singular benefit, all reason requireth to know our Benefit and Benefactor; that we may know him (as 'tis meet) with all thanksgiving; for the condition of the Benefit and Benefactor, requires this gratitude; therefore, since the benefit of our Redemption is so strange and great, and he that gave it so sublime and excellent, and the manner of bestowing it so wonderful, 'tis requisite we should know all this, least we should live and die altogether ungrateful to so great a Benefactor; least, like the Jews, we should return Curses for a Blessing, and Blasphemies for Thanksgiving. 'Tis therefore absurd, that those who believe not in Christ, should be partakers of the same Happiness with them that are to be saved by Faith in Christ; the which also is confirmed by this that none can be saved, who is ignorant of God, and the benefit of his Creation; else all idolaters may be saved; therefore, neither he can be saved, that is ignorant of the benefit of our Redemption; because the benefit of our Redemption is far greater and more admirable, and pertains more to the Glory of God and Christ, and requires of us a more ample Honour, Service, and Thanksgiving.

Nor

Nor is it sufficient to know in general, that all this Happiness comes to us from God; this is not enough to pay that gratitude and honour due to him; but we ought to know what and how great this benefit is; how, and in what manner and way he conferred it; namely, that he delivered us from Sin, and Eternal Death, that he opened us the passage to Eternal Life, and that also, by a way most stupendious and strange; to wit, by uniting our Nature to his own, and therein suffering death for us: For this chiefly commends his Charity, Mercy, and Justice; this requires of us all Obedience, all Praise, Benediction, and Thanks-giving; and these are principally to be known by us, as necessary to Salvation.

The benefit of our Redemption is to be known in particular.

Third Reason.

Again, if every one may be saved in his own Faith, then that Faith sufficeth to Salvation which is no infused gift of God, but a Humane Perswasion, conceived by a private judgment, supported by Humane Authority, and built on a fallible foundation: For although the *Turks* believe one God, Maker of Heaven and Earth, and Rewarder of Good and Evil Works; yet this Faith is not from the Holy Ghost, but from a private

vate Judgment, or rather from the Devil: for they do not so believe, because God hath revealed it to Men by some true Prophet, but because *Mahomet* (whom they imagine to be God's Prophet and Instrument to instruct Mortals) has so declared it in his *Alcoran*. Therefore, although that which they believe is true, yet because the Foundation, and all their reason of believing is false and pernicious; to wit, that *Mahomet* is a Prophet of God: the Faith it self (whereby they believe) is deceitful, and (in regard of the foundation on which it depends) is noxious and destructive to Salvation, necessarily infecting the Mind with the contagious Errours of that Sect. How then can it be said, that that Faith is sufficient to their Salvation, or that they can be saved by this Faith? How can that Faith, which is uncertain, fallible, and pestilential, be laid for a foundation of Justice and Salvation?

In like manner, the Jews, although they believe the same things, and many more consonant to Truth, yet that Faith (whereby they believe these things) is deceitful, and far from the Spirit of God: For, the main reason of their belief is, because their Rabbins and Doctors of their Synagogue so interpret the Scriptures: for these are a
Rule

Rule of Faith to them, or (which is the same thing) the Holy Scripture, as 'tis subject to their Interpretation: But all this reason of believing is false and deceitful, and no less harmful than that of the *Turks*. For, now it is as bad to believe the *Rabbins* to be indued with the Spirit of God (for the right interpretation of Scripture) as *Mahomet* to be a Prophet of God; nor are they driven to less absurdities by force of that Principle: How then can such a Faith be the *Base* or Ground-work of Salvation?

Fourth Reason.

Lastly, This Opinion makes no difference between Turcism, Judaism, and Christianity, but in some small matters, nothing at all necessary to Salvation; so that 'tis all one what Religion you live in, because you may be saved in any; which is to open a way to the *Alcoran*, and to equalize *Mahomet* with Christ, or rather to introduce Atheism: For, to allow of every Religion, is to take away all Religion, and think none necessary; since there can be but one only true Religion.

The Fundamental Reason (on which this Opinion chiefly depends) is of no moment.

A a

For

*An Answer to
the Foundation
of the other O-
pinion.*

For, First, if it be not incredible, That God for many thousand years, left the whole World in Idolatry (except the *Jewish Nation*, a little part of it) and suffered the same to run headlong into destruction, although amongst them there were many famous Wits, and serious Worshipers of their Gods, and Lovers of Humane Justice and Honesty; it ought not to seem incredible, that the *Turks* and *Jews* (at this time) live in the state of damnation.

Secondly, The *Turks* and *Jews* (now) who believe not in Christ, are less excusable, then (of old) the Heathens were, that did not acknowledge one God, Maker of Heaven and Earth. The reason is, because, when almost the whole World was overspread with Idolatry, the violence of common custom swept away all; nor did reason much sway with private Men to doubt of their Religion; and if any doubt did arise, there was no easie way of knowing the Truth. But (now) since the Christian Faith hath compassed the World, so that Christians are to be found every where, both *Jews* and *Turks* have manifold occasions to doubt of their Religion; and if they refuse, or carelessly neglect to confer with Christians

Christians about it, out of hatred to Christian Religion, or any other cause, they render themselves inexcusable before God. For the **Affair of Religion** and Salvation is of so great moment and concern, that it is to be preferred before all other things, and ought (with the greatest care and diligence) to be sought after (where there is just occasion to doubt) although you were to go into the remotest Countries for satisfaction.

The

The Second Question.

THE other Question is, *Whether it be sufficient to Salvation to believe in Christ, and that he died for our Sins, although we refuse to believe many other things?*

Many (especially the Vulgar) think this to be sufficient, if they believe those things concerning God and Christ, which are contained in the Apostles Creed; all other matters they count indifferent, and that every one may believe of them as he is really convinced; for they think that every one may believe the Creed, according to his own sense and interpretation. Therefore they judge, that every one which confesseth Christ, may be saved in his own Faith, or Belief; whether he be a *Papist*, or *Lutheran*, or *Pre-byterian*, or *Anabaptist*, or of any other Sect: For all these hold the same Head, which is Christ, *Col. 1. 19.* and *2. 8.* all rely on the same Foundation, which is Jesus Christ, *1 Cor. 3. 11.* Therefore they cannot fail of their Salvation, although they

they dissent in many other things. Hence it is, that some Princes (which are of these New Religions) labour very much to establish and amplify their Dominions, by making the *Lutherans* and *Calvinists* but one Church, and endeavouring to perswade the People, that there is no difference amongst them, but only in some small Matters and Ceremonies.

But this Opinion brings with it many ill Consequences.

First, Because it saves almost all ancient Hereticks: For many of them confessed Christ, and believed the Apostles Creed, according to their own interpretation. The *Arrians* then may be saved in their Heresie, who deny the Son of God to be of the same Substance with his Father. The *Macedonians*, who made the Holy Ghost inferiour to the Son. The *Nestorians*, who held two Persons in Christ. The *Eutychians*, who affirmed, that the Flesh of Christ was converted into his Divinity. The *Apollinarists*, who held the Divine Word (instead of a Rational Soul) united to the Flesh of Christ. The *Monotholites*, who maintained, that there was but only

This Opinion is confuted with Ten Reasons. First Reason.

only one Will and Operation in Christ. The *Pelagians*, who denied Original Sin, and taught, that Man, by the force of Nature, might be able to merit the Grace of God and Salvation. The *Donatists*, who averr'd that the Church of Christ was every where perish'd, but only in their own Communion. The *Novatians*, who denied repentance to fallen Sinners. The *Montanists*, who thought *Montanus* was the Holy Ghost. All these (according to this Opinion) are saved in their several Faiths and Heresies, because they believed in Christ, and the Apostles Creed, as now the *Lutherans* and *Calvinists* do: But what can be counted more absurd, and a greater Paradox in the Church of Christ? For, if Salvation may be had by such a Faith, why were so many Councils (by a Convocation of Bishops throughout the whole World) celebrated, at so great labour and charge, against these Heresies? Why were they so often Anathematized? Why did the Holy Fathers strive so much to extirpate them? Why were Catholics so much afraid of society and familiarity with those Hereticks? Why did many of them rather suffer banishment, death, and all kind of torments, than subscribe to any of their Heresies? Certainly, all these things were done in vain, foolishly, and injuriously, if Salvation might be obtained in these Sects; which?

Thomas Burnet

which since no Wise Man can affirm, we must needs confess, that these Heresies are the Plagues of the Mind, and no Salvation can possibly consist with them.

Second Reason.

Because it condemns all Antiquity of Errour, which always judged, that Hereticks could not be saved; and therefore so fiercely opposed them, and always studied so carefully to confute them.

Third Reason.

Because it condemns the Apostle, who thus writes to *Titus*: *A Man that is an Heretick, after the First and Second Admonition, avoid; knowing, that he that is such a one, is subverted and sinneth, being condemned by his own judgment.* Why is he commanded to avoid him, if his Errour was not prejudicial to Salvation? Why does he say that he is subverted? Again, *Their Speech spreads as a Canker, or Gangreen,* 2 Tim. 3. 17. As there-fore a Canker is Mortal to the Body, unless it be cut, so is an Heretick to the Company of the Faithful; and therefore they are forbid to hear their Sermons, or read their
Here-

Heretical Books, which are infectious, spreading like a Canker.

But it may be some will say, that no Body is to be esteemed a Heretick, unless he denies Christ. or some Article of the Apostles Creed: But this is altogether ignorantly and absurdly said; for then he would not be an Heretick that should renounce the Old and New Testament, and say, that it is counterfeited, or written by the Spirit of Man, and liable to many Errours, as are the writings of prophane Authors. He would not be an Heretick, that should deny Hell, or Eternal Punishment; or that should hold, that all the Devils shall be saved; since none of these things are in the Apostles Creed. He would not be an Heretick that should condemn Marriage, and alledge that Matrimony is Diabolical; that should judge some Meats to be impure or unclean of their own Nature, which the Apostle esteems Heretical. Lastly, he would not be an Heretick, that should affirm that there were Two Persons in Christ, whom St. *John* calls an Heretick and Antichrist, 1 *Epist.* c. 4. nor would he be an Heretick that denies Baptism, and all the Sacraments. Lastly, none of those fore-mentioned should be reckoned Hereticks; which is repugnant to all Antiquity,

quity, and all Doctors of the Church, since the Apostles days.

Fourth Reason.

This Opinion renders all Heresies and Sectaries equal with the Orthodox Faith, judging Salvation may as well be obtained by them, as by it. Then the true and Orthodox Religion will be no better than *Arianism, Pelagianism, Nestorianism, Eutychianism*, and other false Religions, which is in it self most absurd, and nothing else but to introduce meer Atheism: For, to grant all Religions to be good, and that it concerns nothing our Salvation, what Religion we profess, is to regard no Religion at all: For, if there be any Religion, this can be but only one, as there is but *one Truth, one Justice, one Faith, one Beatitude, one God and Lord of all things, one Mediator of God and Men, the Man Christ Jesus*, 1 Tim. 2. 5.

Fifth Reason.

'Tis ridiculous to say, that it is enough for a Man to believe the Creed, according to his own sense or meaning,

*Of the Faith
of the Creed.*

B b

since

since there is but only one Truth, which if he does not attain to, then he believes falsely; but what can a false Faith avail to Salvation? Then 'tis all one, Whether you believe the Creed in such a manner, or in no manner. Then every one may be saved, though he does not believe many Articles of Faith. The same I may say of the Scriptures; for if it be sufficient to believe the Scriptures, according to every one's interpretation, since his sense may be oftentimes erroneous, 'twill be also enough, though you do not believe them at all; For a false Faith can be no more necessary to Salvation, than no Faith, whereby a Man believes nothing absolutely.

But if you say, that we must believe the Symbol or Creed in its true sense, then you condemn the Sectaries of these times, none of which believe all the Articles of the Creed in the same sense with Catholics; and all of them differ in the explication of the Creed, amongst themselves: Therefore (since there is but only One Truth) all the Religions of these Times must necessarily swerve from the Truth, except One only; and therefore are insufficient to Salvation.

That

That they differ much in the sense, or meaning, of the Creed, is manifest: For that Article, *And in Jesus Christ his only Son*, is explicated one way by the *Arians* and many *Calvinists*; namely, that the Son is less than the Father; and by the *Catholicks* and *Lutherans* another way; for they hold him equal and of the same Substance with the Father. The Article concerning Christ's descent into Hell, the *Calvinists* interpret one way, saying, Christ sustained the Torments of the Damned, doubted of his Salvation, and was afraid he should have been utterly swallowed up by Eternal Death: The *Catholicks* and *Lutherans* interpret it another way, and will admit of no such exposition. saying, it is *Calvin's* Blasphemy. The Article of Christ's Ascension into Heaven, &c. the *Lutherans* and *Ubiquitarians* expound one way, holding Christ's Body to be every where, as his Divinity is; otherwise the *Calvinists* and *Catholicks*, who doubt not but that such Expositions do overthrow, in a manner, all the Creed, as Christ's Incarnation, Nativity, Passion, Death, Assension into Heaven, and his Coming to Judgment. The Article of Judging the Quick and Dead, *Catholicks* expound one way, saying, that Christ shall so

The differences of Sectaries, in understanding the Creed.

Judge, as to reward our Good Works in Heaven, and punish our Bad Works in Hell; otherwise the *Calvinists* and *Lutherans*, who deny all reward to Good Works, and averr, that an account will be only had of our special Faith at the Day of Judgment. The Article concerning the Holy Ghost, *Catholicks* and *Lutherans* understand one way, the *Arrians* and many *Calvinists* another way. The Article of the Church, *Lutherans* and *Calvinists* understand of the invisible Congregation of the Predestinate; *Catholicks*, of the visible Congregation of *Catholicks*, in which many are Predestinated and many Reprobate. The Article of the Communion of Saints, the *Lutherans* and *Calvinists* so extenuate, that they take away almost all Communion, which is taught by *Catholicks*. The Article of Remission of Sins, they explicate of no imputation, not acknowledging any Internal Renovation, by inherent Justice, and Grace infused, as *Catholicks* judge Sins to be remitted.

Hereby is manifest, how great a difference there is in the understanding of the Creed. Therefore, since there is but one Truth, (this we have shewed in our Consultation, to be amongst *Catholicks*,) all Sects must of necessity hold a false Faith, and false exposition of the Creed. If therefore a true be-
lief

lief of the Creed is requisite, it cannot be, that every one may be saved in his own Faith. If a false Faith sufficeth, how can a false Faith be profitable to Salvation?

Sixth Reason.

The Holy Scripture is of no less Authority than the Apostles Creed, nor is it a less injury to God, to deny any thing expressly declared in the Scriptures, than to reject any Article of the Apostles Creed; therefore there is no reason, why our Faith should be tyed to the Creed, and in other things we should be left to our Liberty, seeing we are as much obliged to believe all things in Scripture, as in the Apostles Creed: For, although we are not bound to know all things distinctly contained in the Scriptures; yet we ought to believe in general; insomuch, that we cannot (without the sin of Heresie) reject any part thereof, as false and doubtful. With what colour therefore, or what probable shew of reason can it be said, it matters not how you believe in other things, so be it you believe in Christ, and the Apostles Creed? Why are we bound to believe the Creed, rather than the whole Scripture, since it is not of greater Authority than the Scriptures?

This

206 *Whether every one may be saved*

This is a fancy, certainly, too vain and rude,
void of any foundation.

Seventh Reason.

*Our whole
Faith depends
on the founda-
tion or motive
of our belief.*

In all our Faith, we must not only regard *what* we believe, but likewise (and that chiefest of all) upon *what* foundation we believe, or what is the sole motive of our belief: For, upon this, the whole Nature and Property of our Faith depends. For as the motive of our belief is (which we call the Foundation of our Faith) such is the Faith it self. If that be certain and cannot be deceitful, our Faith also is certain and infallible. If it be deceitful, our Faith also will be uncertain and liable to Error: For Example, The Turk believes that there is one God, Creator of all things: Why? Because the Alcoran so teaches; which he believes to be written by the Spirit of God: His Faith (although this which he believes be true) depends on a false and fallacious foundation, by force of which he is bound to believe many false and blasphemous things; as that there are not Three Persons in the Godhead, Father, Son, and Holy Ghost; that Christ is not God, and that he is less
than

that *Mohomet*; that Circumcision is to be observed, and the like. Therefore this Faith (by virtue of this foundation) is fallible and erroneous. 'Tis the same case with all *Hereticks*.

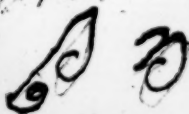
This being laid down, I thus argue. That Faith which depends on a fallacious foundation (although it believes some things which are true) yet cannot be said to be sufficient to Salvation; but the Faith of all Sectaries of this time, depends on a fallacious or wrong foundation; therefore it cannot be sufficient to Salvation. The Proposition is manifest of it self: For how can that which is false and lying be the Basis or Foundation of Eternal Salvation? how can the true Religion (whereby we please God) be founded on a false belief? Certainly, this is as far from all reason, as if you should say, that Truth depends on a Lye, Wisdom upon Errour, and Vertue upon Vice. It remains then to prove the Assumption, or other proposition, viz.

*The Faith
of all Sects
depends on
a false
founda-
tion.*

That

*A three-
fold found-
ation.* That all Sectaries rely on a fallacious foundation, I shew thus : They believe their Opinions either for the authority of their Apostles (such as *Luther, Calvin, Melancton, Zwinglius, &c.*) who, they suppose, were indued with the Spirit of God ; or because each one, by his own judgment, conceives them to be contained in the Scriptures ; or, lastly, because the private Spirit inwardly witnesseth them to be true ; or that such is the sense and meaning of the Holy Scripture : For whatsoever the Sectaries of this time believe, they believe for some of these three reasons, and one of the three they make the foundation of their Faith, and motive of belief : But these three Foundations or Motives of belief are altogether deceitful as you shall see.

That the first Foundation (namely, the authority of *Luther, Calvin, and others*, that devised these New Religions) is deceitful, is manifest ; because experience shews they could be deceived, and did really err in many things : For many things they revoked, many things they corrected, they contradicted themselves in many things, as is clearly demonstrated in the Ninth Consideration, and Sixth Reason of my Consultation about



about Religion. Hence it is, that now but few depend on their Authority, saying they were Men subject to Errour, and therefore their Followers desert them as they list, where they think they can find some better Doctrine. Their Authority therefore is deceitful, even in the Opinion of their own Disciples and Followers.

Nor is the other ground less deceitful, to wit, their own private judgment, whereby they expound the Scriptures: For many things which are indeed false, to a private Judgment seem to be true; and those things which at first seemed to be true, are afterwards found to be false. Hence it is, that there are such diversity of Opinions, such chopping and changing of Religions; because Humane Judgment is very weak, especially in the Mysteries of Faith and Understanding of the Scriptures, which transcend Humane Capacity.

Many Answer, that in believing, they do not rely on their own judgment, but the Holy Scriptures, which cannot err. How miserably they are deceived herein, appears by this; that almost all Sectaries say, they rely upon Scripture, when they disagree in many things amongst them-

Whether
they rely
on Scri-
pture.

Wm. G. S. D. R. 1687

themselves and teach things contrary to one anothers Doctrine, which could not rationally be done, if they relyed upon the lawful understanding of Scripture, and not on their own private judgment: For the Scripture is no where contrary to it self; it disagrees in no place with it self; therefore the reason why they so much differ amongst themselves is, because they interpret the sense of Scripture, according to their own private Judgment, which is divers, according to the variety of Judgments and Understandings of Men. They rely therefore upon Scripture, not as 'tis interpreted by the Holy Fathers of the Catholick Church, but according to their own private Judgment: For the virtue and efficacy of the Scripture, consists not in the naked *Words*, but in the *right meaning* and interpretation. Therefore their whole foundation is their own private judgment, which, how deceitful it is, the dissensions of so many Sects clearly demonstrate.

Lastly, The Third Foundation of their belief (on which many, at this time, depend) is the most deceitful of all; because, among the Fanaticks (who pretend most of all to the instinct of the Spirit) there are the greatest differences and divisions

sions amongst themselves; which could not be, unless the Spirit (which rules and governs them, and on which they depend) were deceitful and various. The same is observable amongst the *Lutherans* and *Presbyterians*, and the different Sects and Factions of them both: for every one is certain of the truth of his Opinion, by the private Spirit, which instructs him; whereby it is most manifest and clear, that this Spirit is not the Holy Spirit, the Spirit of God and Truth (which cannot teach contradictions and be against it self) but the Wicked Spirit, the Spirit of Errour, *Who is a Lyar from the beginning, and the Father of Lies, who lives in the Children of unbelief, Joh. 8. 44.* of whom the Apostle says, *Because they received not the love of the Truth, that they might be saved, therefore God shall send them strong delusions to believe a Lye, &c. 2 Thes. 2. 11.* And in another place, *In the latter times, some shall depart from the Faith, attending to the Spirits of Errour, and Doctrines of Devils, 1 Tim. 4. 1.* for every Heresie is the Doctrine of Devils. And *S. John, Believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets are gone out into the World, 1 Joh. 4. 1.*

This is that Spirit which rules in the Hearts of Hereticks, and whose Testimony
C c 2 they

brag of, as thinking it to be the Holy Ghost. This so blinds their Understandings, and perverts their Fancies, that they take Light to be Darkness and Darkness Light; they esteem the most clear Truth of the Catholick Faith to be Errour, and their own foul and dismal Errours to be the clear Truth; and certainly were they not totally bewitched and blinded, they might easily perceive, that that Spirit (which inwardly they feel) is not the Spirit of God, (or, at least, they could not choose but doubt of it,) since every Sect (amongst whom there is so great dissension touching their chiefest Principles) lays equal claim to the Testimony of this Spirit, to boast of it, and follow it, and in maintaining their Tenets (repugnant to each other) chiefly depend on it. But this happens by the just Judgment of God: For as the Jews who would not receive Christ, were permitted to be blinded by the Devil, as 'tis plainly gathered from the Apostle, *2 Thess. 2.* So Hereticks who have deserted the Catholick Faith (which is no less a Sin than that of the Jews) are permitted to be blinded by Satan, and led into all Errour.

This is that Spirit which rules in the
 nomis of Hereticks, and whose Testimony
 they

But

And if a Man but attentive-
ly consider, he shall perceive *A greater fa-*
a more powerful operation of *ination of*
the Devil in our Hereticks, *the Devil in*
and a greater facination of *our Hereticks*
their Mind, than there is in *than in the*
the Jews and Turks; and *Jews.*
this for two Reasons.

First, Because the Jews agree in their
Belief, and have no different Sects amongst
them. Among the Turks or Mahometans
there be only two, and they not much dif-
ferent: But amongst the Hereticks of our
days there are numbers of Sects, some pro-
pagated one out of another, by the rise
of New Opinions, mutually condemning
one another of Heresie; and all these are
sprung up within 100 years or thereabout,
which is a clear sign, that the Devil has a
great power in the Minds of these Men, to
disturb their Fancies, pervert their Imagi-
nations and Judgments, that they can nei-
ther stand nor rest any where.

Secondly,

Thomas Harmer
H. H. H.

Secondly, Because the vulgar People among the Jews and Turks, rely not upon their own judgment, nor the instinct and testimony of the private Spirit, but upon the judgment of their Doctors, or (which is the same thing) upon their Scripture, as 'tis expounded by the Doctors of their own Religion. Therefore they have some Rule of Faith, and Foundation of their Belief, agreeable to Natural Reason; namely, the consent of their Ancestors, or the Scripture interpreted according to the sense and Religion of their Ancestors.

But most of the Hereticks of our Times, regard not much their Ancestors and Apostles from whom they first received this New Gospel; but looking upon them as Men subject to Errour, (though they also pretended to the Spirit, as well as these,) forsake them, and rely totally upon their own judgment or testimony of their own private Spirit, or (which is all one) the Holy Scripture, according to the sense of their own judgment, or private Spirit; which is an evident sign, that *Satan* so effectually operates in them, and infatuates their Minds, that not only every one frames to himself New Heresies and Opinions, but makes his own judgment the foundation of his

his Faith, and Rule of Belief; for every one thinks he is taught of God (even Women and Children) and therefore secure from all Errour. What greater facination and Delusion can there be than this? Hence it is, that they have no certain and established Principles. they decree no Body of Doctrine and Religion, but ramble in uncertainties, as the private Spirit shall drive them: Nor can there be any dispute with them, about any of their Principles, because they stick to none, and (by reason of their ignorance) they know not the Doctrine of their Ancestors: But of this Spirit of Giddiness we have said more in our Consultation: *Consid. 9. and Reason 11.*

Hereby it is manifestly concluded, that the whole Foundation of Faith (which the Sectaries of our time rely on) is deceitful, and therefore their Belief (which depends on it) is unprofitable to Salvation.

Eight Reason.

If every one may be saved in his own Faith, that confesses Christ, why is there so great a dissension amongst Religions? Why do they all condemn one another of Heresie, and Thunder *Anathema's* against each other? Why do the *Lutherans* refuse to acknowledge the *Calvinists* for their Brethren, and publickly in their Sermons and Books, avouch them to be impious and blasphemous? Why, in the like manuer, do the Chief of the *Calvinists* (among whom *Theodorus Beza* is the Father of all, after *Calvin*) so treat the *Lutherans*? Why do the *Anabaptists* call themselves the only faithful Christians, and esteem all others as Infidels? whereby is apparent, that this new fancy of being saved in any Religion, is not only against the Catholick Doctrine, but also against all the Sects (that have any zeal for Religion or Piety) and is only too proper for Atheists.

John of London
of the

Ninth Reason.

That one may be saved, it sufficeth not to keep two or three of the Commandments, but of necessity he must observe all; according to that of our Lord, *If thou would'st enter into Life, keep the Commandments*, Mat. 8. 9 For Example. If any one should be an Adulterer, or Thief, although he should keep the other Commandments, yet he cannot be saved (without Repentance) as the Scriptures every where teach. So likewise, it sufficeth not to Salvation, to believe three or four Articles of Faith, but of necessity we must believe all Articles which God hath revealed and propounded to our Faith by his Church. For the true Faith is no less necessary to Salvation, than Obedience to Gods Commandments; nor ought Faith to be less perfect and intire than Obedience and Observation of the whole Decalogue. As therefore our Obedience ought to extend it self to all the Commandments; so Faith ought to extend it self to all things revealed, according to St. James, *Whosoever shall keep the whole Law, and yet offend in one, is guilty of all; for he that said, thou shalt not commit Adultery, said also, thou shalt not kill. Now if thou do not commit Adultery, yet if thou kill, thou art become a Transgressor of the Law*, Jam. 2. 10. As if he should say, he is made guilty of all, and shall be

218 *Whether every one may be saved*

be punished as a Transgressor or Violator of the whole Law, for despising the Law-maker, who is the Author of the whole Law. Therefore, in like manner, he that shall deny one Article of Faith, although he believes all the rest, is become guilty of the breach of his whole Faith and Religion, because he contemns God, the Supream Truth, who revealed no less this than the others: He contemns also the

1 Tim. 3. 5. Catholic Church, which is the Spouse of Christ, and the Pillar and Ground of Truth, and which proposes to our Belief, as well this Article; as the

Note. rest. And this is the reason, why he is no less an Heretic, that obstinately denyeth one Article of Faith, than he that denyes an hundred; because (in regard of this one which he denyes) he despiseth God the first Verity, which revealed it; and he despiseth the Authority of the Church which propounds it; he makes the Church also subject to Errors and a Lye, whereby he makes all the rest uncertain, and destroys all Di-

Note. vine Faith: For if you take away the Foundation of Divine Faith, all Faith must necessarily fall to ruin and decay, and only Opinion (or human Belief, liable to Error) remain.

Tenthly and Lastly, This Opinion is very dangerous in the practice; for it makes a man not care what Religion he is of, what he believes

or

Imprimatur

or disbelieves. Therefore he seeks not after the Truth, and as easily and securely receives Falsehood as Truth. And yet not only Catholics, but even the more noted Sects, such as are more eminent for Learning and Wisdom, hold for a certain and undoubted Truth, that without the true Faith and Religion, none can be saved, but will perish everlastingly. Therefore the followers of this Opinion are condemned by all wise Men, and they promise to themselves Salvation upon no Authority, no Testimony of Scripture, nor the support of Reason, relying merely upon the vain and foolish Imagination of their own Brains. Let them hear therefore out of St. *Fulgentius*, what Antiquity has ever held, and what the Church hath taught in all Ages; For so he writes as a general Rule of Faith.

Hold this for a most certain and infallible Truth, *That not only all Heathens, but likewise all Jews, Heretics and Schismatics, which end this present Life, out of the Catholic Church, shall go into everlasting Fire, prepared for the Devil and his Angels.* Lib. de fide ad Pet. 6. Diac. c. 38.

Again, Most firmly believe and doubt not in the least, *That every Heretic or Schismatic baptised in the Name of the Father, Son and Holy Ghost, if he be not reconciled to the Catholic Church, whatever Alms he gives, and let him live never so virtuously and devoutly, though he should lay down* chap. 39.

220 *Whether every one may be saved, &c.*
down his Life, and shed his Blood for Christs sake,
yet he cannot be saved: For every one that sticks
not to the Unity of the Catholic Church, neither
Baptism, nor Plentiful Alms, nor Martyrdom for
Christ, will profit to Salvation, so long as any
Heretical or Schismatical perverseness remains in
him, which leads to Death.

This was always the belief of the Holy Catholic Church, and the undoubted Doctrine of all the Fathers; which if all who are out of the Catholic Church would seriously and sadly consider, and lay to heart, they would clearly see, what a dangerous State they live in; and being sensible of their danger, with Holy Resolutions hasten to the Ark of Salvation, to preserve themselves from Eternal Ruin; Which that they may do,

Do thou, O Christ, *Thomas*
The True Light of the World,
Enlighten their Minds, Amen.

Thomas Harmon

Harmon

FINIS.

his Book

Woy

